THE

HARMONY

Between the Old and Preſent

Non-Conformiſts PRINCIPLES,

In Relation to the TERMS of

Conformity,

With Reſpect both to the

CLERGIE, and the PEOPLE.

Wherein

A ſhort Hiſtory of the Original of the *Engliſh* LITURGY, and ſome Reaſons why ſeveral truly Conſcientious Chriſtians cannot joyn with the Church in it.

Humbly Preſented to Publick Conſideration in order to the obtaining ſome neceſſary Relaxation and Indulgence.

To which are added ſome Letters that paſs'd between the Lord *Cecil*, and Arch-Biſhop *Whitgift*.

The Fault is on both ſides, and on neither ſide. For the Godly wiſe on both ſides bear with each other, and concenter in the main. But then there be ſelfiſh, peeviſh Spirits, on both ſides ſome, and theſe make the Quarrel. Greenham's *Anſwer to the Lord* Cecil's *Queſtion, Who is the Faulty Cauſer of the Diviſion in the Church?*

LONDON,
Printed and are to be ſold by *Joſeph Collier* on *London-Bridge*, 1682.

To the Right Reverend *Edward* Lord Bishop of *Cork* and *Ross* in *Ireland*.

MY LORD,

ON *a perusal of your late Treatise, Entituled,* The Protestant Peace Maker, *I find your Lordship so very much disposed to pursue Charity, Peace and Union, the only necessary mean left us for the preservation of the Reformed Protestant Religion, that though I am a perfect stranger to you, I cannot choose but make, and hope that you will Candidly receive this present Dedication.*

'*There is now* (*as your Lordship expresses it* p. 29.) *an argument* '*for Unity, which must be heard, and is uncontroulable*; We must 'Unite or be destroyed. *At all times Christian duty obliges us there-* '*to: now* necessity *or* self-preservation *too, or more parties may bal-* '*lance one, when any single other cannot.* [*Thus 'tis evident we must* 'Unite.] *The strength of the Protestant Cause, both here, at home,* '*and throughout Christendom lies in the Union of Protestants, and the* '*glory, purity and power of Christianity in this world, stand or falls* '*with Protestantism. But the only question is upon what Termes must the Church of* England *come over to the Dissenters, or the Dissenters go over to the Church.*

The right stating the true Termes of Union is a work of extraordinary difficulty, a work that requires the heads and hearts of the greatest, the most judicious and Holy men on earth to contribute all they can towards it. Government in the Church must be secur'd, tender Consciences reliev'd; Where there is no government, all things will run into confusion, where there is no relief for tender Consciences, there can be no union. The government of a National Church must be National, and such as is most exactly suited to the civil constitution of the Nation, The former must not interferr with the later. But of this, though your Lordship speakes nothing, yet may your Lordship see something (God permitting it) in good time that some Dissenters have to offer towards the healing our breaches, and that also in a way consistent with an establishment of such a National Church government, as agrees with the antient constitution of this Kingdom: That which your Lordship's wisdom hath insisted on, is a point of moment and importance, namely, the Liturgy *and* Ceremonies, *concerning which you propose* mutual concessions *and* approaches, *as the only probable uniting expedient.* '*Now if* complyance *be likelyest to do the business, (you* '*say, let us relax a little on both hands in the fear of God, and fall*

'upon it; *Let us Candidly consult what good Conscience, what prudence will bear towards an accommodation.* (*To this you add* Page 118. 119.) '*I do not conceive the alteration of an expression, or perhaps here and there of an whole Prayer or two, by Law, or the dispensing (still by Law) with some ceremony* in Law, *for the sake of some unsatisfied, but otherwise* regular Christians (*who are not supposed of the Cathedral Body*) *I say, I do not conceive such concession or relaxation as this, would break the harmony and beauty of our worship, or disturb the Union or* Peace *of our Church. I will therefore freely publish my thoughts to be, that whither we Consider the Nature of the thing it self, or with regard to the Apostle's Rule.* Rom. 15. 1, 2. Not to please our selves, but every one of us to please his Neighbour for his good to Edification. *In either regard I say, there are some* Collects, *and perhaps* Rubricks *too, which with all Duty and Submission I humbly conceive may be alter'd for the better. And farther that in some Seasons, and in some private places.—If the Obligation to a Ceremony or two were taken off, the benefit which would hence redound to the Church would be very Considerable.—And I seem to my self herein to follow the sense and guidance of our Church, for even at present the Injunction of the Ceremonies does not appear to me to extend it self to all places and seasons. There are also divers other points, which when once the design of a fair Accommodation shall be on foot, will be fit to be mentioned, and indeed will both of Course offer themselves, and be I judge, as easily granted; such as the* Liberty *of exchanging* Apocriphal *Lessons for* Canonical *ones, any Amendment of such Defects, as can be prov'd, in the* Calendar, *The* Use *of the most* Correct Translation *of the* Psalms. *A better Metrical Version also, and perhaps* some like matters, *which we may account small, some* Dissenters *do not.*

My Lord,

May the expedient you propose be attended unto, the desired Union would soon be obtained, for thereby all those Arguments *mentioned in the ensuing Treatise, which press hard on the Consciences of some Dissenters, concerning the present Terms of Communion, would be answered, their Consciences relieved, and they be of the same external Communion with the Church of* England. *I do therefore humbly presume to beseech your Lordship to do your utmost for the furthering this peaceable, and uniting Design, for certainly you have hit on*

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what, if closely followed, will reconcile us, and as your Lordship will express it, this is the only probable expedient, *for 'tis an undoubted Truth, That there are among the Dissenters a considerable Number, who are under the most powerful, and plain Convictions of Conscience about the Unlawfulness of the present* Liturgy *as Ordered by the* Canon, *and* Rubrick *to be used, and of the* Ceremonies *that they cannot but by sinning against God to the wounding of their own Consciences,* conform.

That the World may be assured of this much, and see how necessary some Relaxations are in Order unto Union. I have shewn what are the Sentiments of some of the most Judicious and more moderate Dissenters, why 'tis yet they conform not to the Terms of Lay-Communion *impos'd by the Church, and why 'tis they* erect seperate Congregations. *Some are so fully Convinced of the unlawfulness of the present Liturgy, and Ceremonies, that they refuse to Conform, because they think their Conformity to be* sinful, *but other do not so much insist on the* sinfulness, *as on the* Inexpediency *of their Conformity. They cannot Conform without* Scandal. *By* Scandal *they mean (as your Lordship doth) with the Scripture generally)* The drawing, *or* encouraging others to do what they are not in Conscience convinc'd they may do.

My Lord,

There is a real Disposition, yea, longing Desires among the Non-Conformists *towards a Protestant Union, and it rejoyceth their very Souls to find some such as your Lordship among the dignified Clergie, and do bless God for you. There are some such also in* England, *who, tho' they Conform, do it* not blindfold, *nor upon* Corrupt Inducements. *We believe there are many of you,* who can in the fear of God, profess you have again, and again considered the Ecclesiastical Laws, *and* according to your Duty, as you believe, you have been, and are obedient, not only for Wrath, but also for Conscience sake, *and that you are* Sound Protestants, *and as great an Eye-Sore to the Papist, as any among the Dissenters. However we are as Confident, That there are others, who are pretendedly at least great zealots for Conformity, and yet Aim rather at an* Union *between the* Church of *England, and* the Church of *Rome, who consequently hate a Protestant Dissenter much more than they do a Papist, not being asham'd to profess* They would *rather be* Papists, than Presbyterians.

There are many such, who delight not only to misrepresent the Dissenter, as your Lordship will perceive by the Reverend Mr. Baxter's *reply to your Postscript, but moreover, to* Unchurch all the Foreign Reformed Churches, *who have not an* Episcopal Ordination, *Thus Mr.* Conold *in his* Notion of Schism *Dedicated to* Anthony Lord Bishop of *Norwich*, p. 14. *asserts*, 'That he who is out of 'this Line of Apostolick Succession, *and exercises any Ministerial* 'Office without the Commission of Episcopal Ordination *is but a* Lay-'Imposter, *and a* Schismatick *from the Catholick Church, and* (p. 43.) *speaking of* Foreign *Protestant Churches, adds*, 'But if any 'of them have a Ministry which have no other Orders than their own 'Usurpation, *or popular Election, I know not how to Acquit them* 'from being Shismaticks from the Catholick Church. *But yet though he is so* severe *in Censuring the Foreign Protestant Churches as Schismaticks from the Catholick Church, he is as* Merciful *to Foreign Papists, for in his* Epistle *to the* Reader. 'As for those of your Re-'ligion [*vid. the Popish*] *who live under the Laws of the* Romish 'Dominions, *I have a great Charity for them* (*says he*) *for they can* 'plead Submission to their own Superiors, *and I am apt to believe,* 'that plea may be very considerable, *when they come to appear before* 'the Prince of Peace *and the* God of *Order.*

There having been some such in the Church of England *ever since the first Reformation, they have impeded all Essayes for a Protestant Union, and have done their utmost rather to Accommodate the Differences between Us and* Rome, *whereby Instead of Relaxations and Abatements towards Dissenters. The Church of* England *has made the Terms of Communion the more difficult and uneasie unto us, to the hightning and increasing the Divisions, and at this very day will be at the same work, wherein, unless timely prevented, they may succeed. We beseech your Lordship therefore to animate your Brethren, who are hearty to the* Protestant *Interest to Consider with just regards the tender Consciences of Dissenting* Protestants, *and to appear in making a brisk Opposition to those, who under pretence of making the Church of* England *the more Grand, and* August *designs her Ruine by bringing her into her Antient Slavery to the Church of* Rome.

'Tis to be wished a Bill Comprehensive *of all Sound* Protestants *might pass in Order to the uniting us, But if that cannot be, a Bill lesser Comprehensive with an* Indulgence *will very much contribute to*

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the Churches peace, and the strengthning the Protestant Interest. To which end, That the Advice your Lordship gives p. 62. to the end, *may be regarded by all, is the Prayer of him who highly values your Lordships great Learning, your Christian Temper, and Moderation, and who is*

Your Humble Servant.

April. 1. 1682.

The Errata.

PAge 7. l. 11. *dele who.* p. 9. l. 2. *After* then *add, my work is.* l. 18. *dele For.* l. 35. *for they* r. *the Dissenters,* p. 19. l. 22. *for if* r. *of.* p. 20. l. 23. *After* then *add the Bishops of.* p. 21. l. 32. *for Families* r. *Faculties.* p. 23. l. 7. *after* Objection add *has offer'd.* p. 26. l. ult. r. *of.* p. 28. l. 10. *dele of* p. 32. l. 18. r. *it has.* p. 33. l. 10. *d. and.* l. 28. r. *Proctors,* p. 34. l. 11. r. *Scultingius.* p. 35. l. 15. r. Intelligencers. p. 40. l. 1. r. *pages.* p. 41. l. ult. *add That is several Popish Vestments.* p. 42. l. 9. *after* affairs *add than in Civil.* p. 44. l. 6. *after drunkenness add does.* p. 48. l. 5. r. *Superstitious.* p. 55. l. 13. r. Prince. p. 59. l. 19. r. *Parity.* p. 60. l. 10. r. *to.* l. ult. r. 2. p 71. l. 27. r. *Rites.* l. 38. *after* that *add are.* l. ult. r. *why.* p. 72. l. ult. r. *Wild.*

To

To the READER.

THE design of the ensuing Treatise is only to shew, *how necessary* 'tis, that the Church of *England* make the Terms of Communion with her somewhat more *easie*. For 'tis certain, that whatever some suggest concerning the fancy, humour and obstinacy of Dissenters; He who is the searcher of hearts doth know, that they are *Conscientious* in their Non-conformity, Could they with a good Conscience conform, they would, but seeing they cannot, (as appears by what is insisted on in this Treatise) what must they do? They must not sin and offend God to please men.

'Tis not altogether improbable but that a *Conformist* in his perusal of the arguments in the following discourse, may be supply'd with an answer satisfactory to himself, and many others, notwithstanding which, the Dissenters may still feel more conviction in those arguments for their Non-conformity, than in any reply made to 'em, and therefore cannot Conscientiously conform.

Hitherto the Dissenters have been reproach'd as a people, who cause divisions in the Church about *Trifles*, who though they won't now Conform, if there were a Bill of Comprehension on no easier Termes than a complying with the use of the Liturgy, they would generally do it: I have therefore upon a serious and deliberate weighing all things, thought it meet at this season (when a late book of a singular brother calls aloud for it,) to give an impartial account of the Dissenters sentiments, which are more general concerning Conformity, having done it impartially, rather indeed like an *Historian* than a *Logician*.

The great thing I abide by, and judge my self oblig'd to defend is. 1. That *there are arguments powerfull enough in the judgments of some, to fasten plain convictions on 'em, concerning the* unlawfulness *or* inexpediency *of the use of the present Ordinary Lord's dayes Service*; Though I may not be convinc'd by them, yet others may. 2. *That so long as any Dissenters are thus fully convinc'd of the* unlawfulness *or* inexpediency *of the Liturgy*, they *must not act contrary to the plain conviction of their* Conscience *and Conform*; If then there be any peace in the Church, it must be either by a familiar, sweet and plain discovery of their mistake, or by a relaxing somewhat the rigor of the Terms of Communion. The *Forms* by many years experience we find impossible, and therefore as the *Bishop of Cork* and *Ross* expresses it, *the only probable expedient for union left us is* the *later*.

In the following *History* I must say, that I have confin'd my self to urge those arguments of the Old Non-conformists, which are against those parts of the Liturgy now in being, and I have done it without passion or partiality. My great care hath been to propose with indifference *their* judgment, to the end the Reader, considering it with the same equal mind as 'tis written, may be the better enabled to pass a Candid Censure on the whole.

I have not been curious in the choice of words, for my design is only the information of the *vulgar*, to whose capacity I have in the most familiar manner I could, adjusted the following discourse: That the God of Heaven will enable us all to follow peace with all men, and *Holiness* (for we must not so far pursue peace, as to do any unholy thing in order thereunto) ought to be our dayly Prayer to the God of Heaven.

April 3. 82. Farewell.

An Account of the Non-Conformiſts Principles, concerning the Terms both of the Clergy, and Lay-Conformity.

SINCE the 24th of *Auguſt* 1662, there have been many a *Non-Conformiſt*, even among the Miniſters, and People of *England*, who, though they have different apprehenſions concerning the *Terms of Conformity*, do yet all agree in their not ſubmitting unto all that is required by the *Act of Uniformity*. There are ſome among the Miniſters, who can Conſcientiouſly comply withall that is enjoyn'd the people, and there are others, that cannot.

That the Reader may with the greater clearneſs underſtand, wherein the principal grounds of Non-Conformity conſiſt, I will with the greateſt impartiality attempt the giving a particular account of the Principles of thoſe, who are now moſt commonly known by the name of Diſſenters. Not that I deſign to inſiſt on all thoſe principles, they profeſs to embrace, as they are ſound Chriſtians, and good Proteſtants, but only to ſhew, what their Judgment is, as they are *Diſſenters* from the Church of *England*.

1. There being a great difference between the *Terms* of Conformity impoſed on the *Miniſters*, and thoſe enjoyn'd the *People*, there are ſome among the Non-Conforming Miniſtry, who can ſubmit unto the impoſitions laid on the people, but not unto what is exacted from the Miniſters. They can hear, yea read the *ordinary Lord's days Service*, and joyn in the Communion of the Church, but yet cannot *Aſſent*, and *Conſent to every thing contained in the* 39 *Articles, Book*

of *Common Prayer*, and *Homilies already extant*, and *such as shall hereafter be set forth*, *because* they are fully convinc'd, that there are several things contain'd in those Books, which are not *agreable* unto the Word of God, and because, they cannot divine what may be inserted in the Book of *Homilies*, hereafter to be published, and are loath to subscribe to they know not what. These have so great an advantage against the Conformists, that Dr. *Stillingfleet*, when he first entred on the controversies about the Terms of the peoples Communion with the Church, wav'd that of the Ministers Conformity. As these are Non-conformists, so in their writings they triumph over the Conformists; But then as they do ordinarily separate from the Communion of the Church, and erect orderly Congregations for the Administrations of all Ordinances, they have not that advantage which other Non-conformists have; For say the Conformists unto 'em, seeing you look on the terms of Lay-Communion to be lawfull, and to shew so much, you do *occasionally* hold Communion with us, your Communion ought to be *fixed* and *ordinary*, and that because the consideration of the Churches peace, and the authority of our Governours in the enjoyning what is confessedly lawfull, should oblige your Consciences.

There are several things replyed. First, The Ministers, being consecrated unto God in that Holy Function of the Ministry, dare not look back, they commit Sacriledge should they withdraw themselves from the Ministry, for wo unto them if they preach not. Secondly, The great necessity there is of their preaching, in order to the reforming the people; Moreover, they add, that they do not separate from the Church, they do but preach as Lecturers, or Curates unto the Parish Ministers.

In this controversie, I'll not engage my self, for my business is principally design'd to give a right state of the controversie, and, so far as I can, to offer somewhat in the Non-conformists defence, which as to this particular, shall be only to clear them from that reproach which is cast on them, about their

their going to Church, to Divine Service, and the Communion, and yet do not conform as Ministers. The answer is easie, *viz.* There is much more than these things required of them; *Viz. Subscriptions* as enjoyn'd by the Act of Uniformity, besides the abjuring the Covenant, to the which several, who have nothing to offer against the ordinary *L*ord's days Service, and the other Terms of *L*ay-Communion, cannot yield their Consciences.

2. There are other Non-conforming Ministers, who cannot conscientiously conform either unto the *Terms* impos'd on the *Minister* or *People*. Of these there are two sorts.

(1.) Some, who look on the particular forms of Prayer, imposed on all to be *Lawfull*, but not *Expedient*.

(2.) Others who consider *this* particular form of Prayer to be *Unlawfull*.

I. Of the first opinion are several *Presbyterians*, if not some Congregational Divines. For the clearer understanding their Sentiments, we must consider.

1. That there is a difference between the lawfulness of set forms of Prayer in *Thesi*, and in *Hypothesi*; A form of Prayer in general may be lawfull, but *this*, or the *other* set form in particular, sinfull. In the Popish Mass Book there are several forms of Prayer, which are by sound Protestants esteemed sinfull, not because they are *forms*, so much as because they are *such* forms. There are very few, besides some Independents and Anabaptists, who judge all forms of Prayer, because they are forms, to be Unlawfull.

2. There is also a difference between the *lawfulness* of a form, and its *expediency*. A Stinted *L*iturgy may in some cases be both lawfull and expedient, and in other, though in it self lawfull, yet highly inexpedient. For ought I can say to the contrary, a set form of preaching is as lawfull as a set form of Prayer; and 'tis manifest, that there was a time in the beginning of *Edward the 6ths*. Reign, that the making *Sermons* for the Ministers, was as convenient as the making *Prayers* for them, such was the ignorance, peevishness and

contentiouſneſs of thoſe in Holy Orders; That a ſtinted form was as neceſſary to be uſ'd in preaching as 'twas in praying, for which reaſon as an *Engliſh Liturgy* was drawn up for the Miniſters help in prayer, a *Book of Homilies* was prepar'd to be read inſtead of preaching, unto both which, at firſt, all ſuch as had not a Licenſe were equally oblig'd. But though a ſtinted form of preaching be in it ſelf lawfull, doth it therefore follow that 'tis always expedient? The like may be ſaid of a form of prayer.

3. That about things lawfull, that is, about ſuch things as are in their own nature *indifferent*, enquiry muſt be made after their expediency or inexpediency *pro hic*, & *nunc*. For many things which are in *Theſi* lawfull, are yet in *Hypotheſi*, becauſe of their inexpediency ſinfull. To eat fleſh is in it ſelf lawfull, but to eat fleſh offer'd unto Idols when another acquaints thee with it, is inexpedient, and therefore ſinfull. There are many things that are lawfull, which becauſe they edifie not, but offend, and grieve ſuch for whom Chriſt dyed are inexpedient, yea as ſo circumſtantiated, are unlawfull, and cannot without ſins be complyed with.

The Apoſtle *Paul* in his Epiſtles to the *Romans* and *Corinthians* doth ſomewhat amply treat of this point, where he ſayes, that though all things are lawfull, yet all things are not expedient, that is, as the Apoſtle himſelf explains it, all things edifie not; All things, (*i. e.*) all indifferent things are lawfull, but not at all times, in every circumſtance for God's glory, and therefore not expedient. In the exerciſe of our liberty about things indifferent, if we will follow the Apoſtle *Paul*, we muſt take heed that we do nothing that affords grief, or proves a ſtumbling block to thoſe for whom Chriſt dyed, but muſt endeavour that all things be to the Glory of God, and the edification of Souls. This is evident from *Rom.* 14. and 1 *Cor.* 10.

If then the *Ordinary Lord's dayes Service* be in it ſelf lawfull and indifferent, yet if it's uſe be a grief and a ſtumbling block to thoſe for whom Chriſt dyed, no way conducive

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to God's glory, nor the peoples edification, its use is so very inexpedient as to become unlawfull, yea sinfull, unto such as know so much, the which inexpediency remains, notwithstanding any Humane Law to the contrary. For when the case is as here stated, the word of God shews it to be inexpedient, and therefore cannot be altered by any law of man.

That the Lord's dayes Service, though in it self lawfull, is in its use inexpedient. Some may argue thus, namely, It becomes all good Christians to mind the *Peace* and *Edification* of those Churches, where they live, and unto this we ought to have a special regard in the exercise of our liberty about things indifferent. There is a manifest division among Protestants in this Kingdom, the which hath prov'd very pernicious unto the Protestant Religion, and if encreased, cannot but be much more mischievous, and therefore all men must take heed, that in the use of their liberty they do not what necessarily tends to the multiplying divisions. If we cannot Unite the Conformist and Non-conformist, we must do all, that *lawfully* we can, to fix an Union between Conformist and Conformist, yea, and between Non-conformist and Non-conformist; This every judicious and sober Christian will I presume grant, from which concession, 'tis thus argued, even from the supposition of the lawfulness of the Lord's day, Service against the expediency of its use *pro hic, & nunc.*

If a Non conformist's using this service dothnot contribute any thing towards an *Union* with the Conformist, but tends to the *dividing* the Non-conformist, though the service be in it self lawfull, yet its use is not expedient.

But a Non-conformists using this Service doth not contribute any thing towards an Union with the Conformist, [As Mr. *Read's* experience does evince, for sayes he in his case, *Though we yield as far as we can in things lawfull, there is no Union, no Peace nor Agreement to be had with such men,*] but tends to the dividing of the Non-conformists, as is most manifest

manifeſt to any that will but deliberately conſider the general practice of the Diſſenting Brethren. Therefore the uſe of the Lord's dayes Service *pro hic & nunc* highly inexpedient, and not to be done.

The multiplying diviſions among good Proteſtants cannot be for God's glory, nor for the edification of the people, but has been, and ſtill is a ſtumbling block unto ſome, and great grief unto others for whom Chriſt dyed, and therefore a man ſhould rather ſuffer, than uſe it. 'Tis quæryed by ſome, whether or no the generality of Non-conformiſts do eſteem the uſe of the ordinary Lord's dayes Service expedient? In anſwer unto which, I may ſafely aſſert, *that the generality of the Non-Conformiſts do at leaſt conſider the Conforming unto the Lord's dayes Service ſo very inexpedient, that they cannot Conſcientiouſly comply with it*; This is manifeſt from their avowed *Principles* and *Practiſes:*

1. Their Principle is, that in matters of Religion, whatever is in it ſelf lawfull and *pro hic, & nunc* expedient, is their Duty; The expediency of a lawfull thing makes it Duty. Ithas therefore been the Conſcientious endeavour of Non-conformiſts to find out the expediency of thoſe things which are lawfull, (*i.e.*) whether the uſe thereof is for God's glory, and the edification of the people, and they judge themſelves bound in Conſcience to do whatever lawfully they may, to the end God may be glorified, and the edification of immortal ſouls advanced.

2. The *Practice* of the Non-conformiſts hath been by this Rule, as they dare not do what is to God's diſhonour, ſo they are afraid to omit what will be for God's glory, and for edification. Their being turn'd out of their places to the impoveriſhing the families of ſome, the great prejudice of all, does evince they cannot venture on the doing what is to God's diſhonour. Their greivous ſufferings on the account of their publique meetings do as manifeſtly demonſtrate, that they are afraid to omit what is for God's glory, and the edification of the people.

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To these considerations add, that if these Conscientious Non-conformists had been convinced, that the use of the ordinary Lord's dayes Service had been both lawfull and expedient, that is, had been for Gods glory, and the people's good, would they have lived so many a year in the neglect and omission of so excellent a duty? What, do they make conscience of one duty, but no conscience of another? Surely, I cannot believe it.

For this reason I think my self oblig'd to conclude, that the true reason why the generality of the Non-conforming Ministers, who do not use this Service, is because they think it *inexpedient*, they believe it is not for Gods glory, nor for edification, they fear that should they use it, they should dishonour God, and be a scandal and grief to many for whom Christ dyed. But,

II. There are others, who consider the particular forms of worship, appointed in the Liturgy for the ordinary Lords dayes service, to be unlawfull, of this opinion are some *Presbyterians*, the *Congregational generally*, and the *Anabaptist*. Here I'll give the sense of the moderater sort of those, who look on the present Liturgy, as what cannot by them be used without sin; The which I'll do without an engaging my self so far in their defence, as to espouse their quarrel.

As for my part, I think moderation becomes all Christians, especially English Protestants, in a day wherein they are in danger of being destroyed by the common enemy, the Papist. This is not a time to fall out with one another, and quarrel about lesser things, for now the great and weighty matters of our Religion are in hazard, there must be an exercise of Christian charity towards each other. Let every man give that liberty to the conscience of another, which he expects should be given his own, for while the World endures, there will be as different apprehensions about lesser matters, as there are different complections among men, and therefore there must be mutual forbearance, or there will be no peace among us. Me-

Methinks it lookes ill, when men assume to themselves an unaccountable infallibility, the which is attended with a proportionable severity, in imposing their own sentiments on others. This is not only common among the Papists, but also to be observed too much among all sorts of Protestants, whether Episcopal, Presbyterian, Independent or Anabaptist, and is, I verily believe, one great reason of those violent Dissentions that are among us, every one thinks, that such as dissent from them, do so without any solid reasons, and therefore not to be tolerated. Thus some of the Conforming Clergy esteem the Non-conformists dissent from them, to be both unreasonable and intolerable, and some Dissenters, it may be, are even with the Episcopal in those censures they pass on them, and among the Non-conformists, some, who only desire that the subscriptions and abjurings of Covenants be remov'd, are willing enough that the Liturgy be established with but a few amendments, the which may be done by a *Comprehensive Bill*, that hath nothing of *Indulgence* in it.

But really how weak soever the greatest part of the Non-conformists are, 'tis too manifest, that they think that there are other *Blocks* which lye in their way to Conformity, than *subscriptions* and *abjurings*, whose Consciences should be regarded, and who stand as much in need of an *Indulgence*, as others do of a *Comprehension*. If the Bill of comprehension should be comprehensive enough to take me in, I think my self oblig'd to do my utmost that such Conscientious persons, who through weakness cannot do as much as my self, be at least indulg'd.

Conscience is a tender thing, and is really the immediate directer of our actions, against the plain convictions of which we must not go. No Authority is sufficient to oblige any man to act against the plain convictions of conscience; For which reason, seeing the Dissenters are fully convinc'd in Conscience, that they cannot lawfully conform to the present Terms of Lay-Communion, there must be either some alteration

teration of the Termes, or ſome muſt ſuffer for Conſcience ſake, whence then to ſhew the neceſſity of altering ſome things, even for a comprehenſion, and the indulging in other things for the eaſe of tender Conſciences. I'll give the Reader an *Hiſtorical Account* of ſome of their reaſonings againſt the *Termes* of *Lay-Communion*, the which I will produce only to this end, namely to ſhew, that the reaſons are ſuch as may lay convictions on the Conſciences of good and honeſt; if not learned men. Though men of great learning may be able to anſwer them, yet if they be ſuch as are unanſwerable in the judgmenr of the Diſſenters, 'tis ſufficient for the purpoſe for which I produce them. Thoſe arguments may be ſtrong in the *judgment* of ſome, which are not ſo in the *opinion* of others. My province then is only to propoſe, not to defend the arguments that are cogent in moving ſome Diſſenters to conclude, that as *Lay-men*, they cannot conform unto the impoſed Termes of the Church of *England*.

For to the compleat Communion of Lay-men, there is required a conformity, not only to the *ordinary Lord's dayes Service*, but moreover unto their *Modes of Adminiſtring the Sacraments*. But that unto this they cannot conform, I will eſſay particularly to evince, by ſhewing more generally, why they can't conform to the Terms impos'd on the people, and then more particularly why they can't ſubmit unto the *Rubrick* about baptizing their children, nor Communicate with them in the Lord's Supper, and in fine give ſeveral reaſons, why others can't with a ſafe Conſcience attend on the Reading of the ordinary Lord's dayes Service.

I. Why ſome cannot Conſcientiouſly comply with the Termes of Communion, impoſed by the Church on the people.

1. *More generally*; Becauſe there are ſo many things which the Church of *England* acknowledges to be in their own nature indifferent, that are made ſo neceſſary apart of Religion, as to be Termes of Communion with them. They take the Word of God contained in the writings of the Old

and New Teſtament to be the only Rule of the whole, and of every part of their Religion, whence what is enjoyned them, as ſo neceſſary a part of Religion, as to be made a Term of Communion, they cannot conform thereunto, unleſs it be agreeable to the Word of God. A *Term* of *Chriſtian Communion is a very neceſſary part of Chriſt's Religion*, the non-embracing which deprives a perſon of the benefit and advantage of the Sacraments, and therefore they muſt be no other, than what our Lord Chriſt has in his Word made ſo. If any man, or ſociety of men aſſume unto themſelves a power concerning matters of Religion, which Chriſt never gave them, they think they cannot be faithfull unto Chriſt, if they ſubject themſelves unto them in their exerciſe of ſuch an irregularly aſſumed power. Chriſt Jeſus is the Sole Lord of his Church, and Law-giver in it, and therefore the alone Author of the whole of Chriſtian Religion, for which reaſon, they cannot receive any ſuch additions as are made meerly by men, as parts, much leſs as *neceſſary* parts of Chriſtian Religion, they know that there are ſome who ſay, the *Impoſition may be ſinfull, when a compliance therewith is a duty*; But this in matters of Religion, eſpecially in the preſent caſe they do not underſtand, becauſe when lawfull Authority commands any thing *ſinfully*, the great reaſon why 'tis ſinfull is, becauſe 'tis in other manner than according to the Word of God, but if the command be not according to God's Word, how can their obedience be ſo? All obedience is to a command, and ſuch is the connexion between the command and the obedience, that we muſt conſider the obedience to be as is the command; If the command be out of the Lord, and ſinfull, the obedience thereunto cannot be in the Lord, and a duty. If the command be not *for the Lord*, but againſt him, the obedience cannot be for the Lord. But that our obedience muſt be *in*, and *for the Lord*, is acknowledged by the Church of *England*.

But there are many things in their own nature, according to

to the confeſſion of the Church of *England indifferent*, which yet are made ſo neceſſary a part of Chriſtian Religion as to be enjoyned as *Termes* of Chriſtian Communion. Whoever conſcientiouſly refuſes to be preſent at their publique Prayers, or to kneel at the Sacrament, is, by the 27*th*. *Canon*, deprived of the Sacrament, yea, and though the Miniſter, who ſhall *wittingly* adminiſter the ſame to notorious offenders, and perjur'd villains incurres not for ſuch a default, the *pain of Suſpenſion*; Yet no Miniſter when he celebrateth the Communion, ſhall *wittingly Adminiſter* the ſame to any but to ſuch as *kneel*, under pain of *Suſpenſion*, nor under the like pain to any that refuſe *to be preſent at Publique Prayers, according to the Orders of the Church of* England. Thus not only a form of Prayer, but *this particular* form of Prayer, in which form there are many things, with which theſe Diſſenters cannot comply, are made ſo neceſſary a part of Religion, that if they conform not unto them, they are denyed the *L*ord's Supper, and what Miniſter ſoever admits ſuch unto the communion is lyable unto a ſuſpenſion, a greater puniſhment than is threatned againſt thoſe Miniſters, who admit ſuch as commit the horrible ſin of perjury. Moreover though they are convinc'd in conſcience they ſin if they kneel, yet they cannot be admitted unto the *L*ord's Supper unleſs they kneel,

*L*et us put the beſt ſenſe on theſe things, and 'tis this; As the notorious offender and perjur'd villain cannot be admitted to the Sacrament, becauſe he complyes not with *God's Terms*, the Holyeſt man on earth cannot be admitted, unleſs he complies with *Man's Termes*. *B*ut what is this leſs than ſetting up mans poſts with Gods, or a ſetting as high (if not a higher) value on the precepts of men, as on the commands of God? *B*ut ſeeing our *L*ord Chriſt has purchaſed a liberty for them, whereby they may be admitted to the Sacrament on eaſier Termes than Man will permit, they muſt abide by this liberty in doing which they do, but diſcharge their duty in aſſerting the *L*ord Jeſus Chriſt to be the *Sole Author* of

the whole of Christian Religion, and of all the Termes of Christian Communion. But,

2. To be more particular in shewing why they cannot joyn with the Church in the *Sacraments*; In doing which I'll contract my self in giving you no other than what I find in the *Altar of Damascus*.

(1.) Of *Baptism*.

I'll only offer a very little that is insisted on in my Author, and therefore will pass by that passage in the Second Prayer before Baptism, [where the *Remission of sins is desired by Spiritual Regeneration*; As if the pardon of sin consisted rather in the Sanctification of the soul, than the dissolving the obligation to punishment:] and consider the *Interrogatories* which are these, "*Dost thou forsake the Devil, and all his works.* "&c. *Dost thou believe*, &c. *Wilt thou be Baptized in this* "*Faith?* The Child hath not Understanding, nor Faith, "nor desire of Baptism; And how be it the child had Faith, "can the God-father tell absolutely, and in particular, that "*this* Child whom he presenteth, doth Believe, desire Bap- "tism, or forsake the Devil? It is a foolish thing, and great "mockery of God's service, to demand that of Infants, "which was at the first demanded of such as were come to "years of discretion, and were converted from *Gentilism*. "The children of Faithfull Parents are within the Covenant "of Grace, whereupon it is that they are made partakers "of the Seal of the Covenant; The Covenant being made "with the Parents in their Faith, and not the Faith of the "child, the Parents should give confession of their own "Faith, and not of the Faith of the child, which is not: "becaus their own Faith is the condition of the Covenant "upon their part, whereupon God promiseth to be their "God, and the God of their Seed. Whereupon also it "followeth, that the *Father* of the child should present the "child, and give confession, and *not another*, becaus the "Covenant is made with him, and his Seed, and the child "is his Seed, not the Seed of another, whom we call *God-*

"*father*,

" *father* ; The *Natural Father* is the proper God-father.
" Others may be *Witneſſes* of Baptiſm, but that the Father
" ſhould, or can reſign this duty to another, I deny. ———
" After that the child is dipped, [or ſprinkled] and *Bapti-*
" *zed in the Name of the Father, Son, and Holy Ghoſt, the*
" *Prieſt maketh a Croſs upon the child's Forehead* ; Saying,
" *We receive this child into the Congregation of Chriſt's Flock,*
" *and do ſign with the ſign of the Croſs, in token that hereafter*
" *he ſhall not be aſhamed to confeſs the faith of Chriſt Crucified,*
" *and Manfully to fight under his Banner againſt Sin, the*
" *World*, and *the Devil*, and *to continue Chriſt's Faithfull*
" *Souldier and Servant unto his Lifes end.* He ſaith not we
" *have received*, but we *do receive*, as if the child were not
" received by *Baptiſm*, but by *Croſſing*, or as if the child
" were again received by Croſſing, which was before receiv-
" ed by Baptiſm. This ſigning with the croſs is no decent
" geſture, it is rather like a jugglers geſture, than a geſture
" of decency and comelineſs ; It muſt then be uſed as a *Sym-*
" *bolical* and *Significant* Rite. But we have no ſuch ſign ſet
" down in the Word of God, as to make two Croſs Lines
" in the Air with our fingers, to repreſent the croſs of a Tree,
" or to ſignifie unto us, that we ſhould not be aſhamed of
" the Croſs of Chriſt. *&c.* Thou *ſhalt make unto thy ſelf*
" *no Image*, that is any *Repreſentation forged in thy own brain*
" *to be ſet up in the Worſhip of God.* Admit once the Aerial
" Croſs in Baptiſm, ye cannot refuſe to ſet up the *material*
" *Croſs*, and the *Rood in the Kirck*, nor the *Wooden* or *Stone*
" *Croſſes* in the High-way ; For all may ſignifie the ſame
" thing, that the Croſs on the forehead ; And by this reaſon
" every one may wear a Silver Croſs upon his forehead alſo.
" Further, not only other ſignificant croſſes material may
" be brought in upon this ground, but alſo the reſt of the
" beggarly ceremonies of Baptiſm, to deface, and deform
" the purity, plainneſs and ſimplicity of Chriſt's inſtitution.
" As to put ſalt into the mouth of the child, to anoint with
" Oyl the breaſt and ſhoulders, and the top of the head with

" Holy

" Holy Crism, and to put a burning Taper into his hands, " &c. for these Toyes had their own glorious signification, " as well as the Cross. Lastly, What doth it signifie, but " that which is already signified in baptism. The same va- " lour and courage, and constant profession, and fighting un- " der Christ's banner, is a part of that Grace which is sealed " by baptism. But besides that it is a *significant* toy, it is " also esteemed *effective*, for they say, that the infant by it " is dedicated to the service of him that dyed on the cross. " Who did sanctifie this sign for such an use? Are men able " to do it? It was made also a consecrator of Water, Bread " and Wine, and all other Holy things in time of Popery, " for the which corruption we ought to abhorr it. Again " we *Sign this child in token, that he shall continue Christ's* " *faithfull Souldier to his Lives end*; These words [shall con- " tinue to his lives end,] compared with the like in the *Epi-* " *stle* of the 22 *Sunday* after Trinity [God shall continue " the work in you to the end] shew unto us, that we use the " cross for a *pledge to give assurance to the child* to continue " in grace to the end, which if it be so, then it serveth to " work faith, and is used *effectually*, saith *Parker*. *Hooker* " saith, that there cannot be a more *forceable means to avoid* " *that which may deservedly procure shame*. If it be in some " sort a *means* to secure from confusion Everlasting, then it " is in some sort *effective of Grace*. In a word, suppose " there were no sinfull use of it for the present, the horrible " abuse of it in times by-past, and the danger and peril of " these same abuses are sufficient to remove it out of this Ho- " ly Sacrament, where it is set up in such honourable State, " beside the Lord's own Altar.

(2.) Of *the Lord's Supper.*

I'll not mention all is said of this, I'll only apply my self to what is said of *Kneeling*, which gesture, though not according to Christs example, nor the nature of the Ordinance, is imposed as a *necessary* condition of our *Right in* the Lord's Supper; whatever right Faith and Repentance may give *unto*

to this Ordinance, no *jus in re*, no right in it is acknowledged to any among us, but such as *Kneel*, whereby Kneeling is made by the Church of *England* a *necessary* Term, and yet look'd on but as indifferent, as if a man had been invested with a power of making a thing in it self indifferent, to become a necessary part of Christs Religion; But to give you what I find in the *Altar of Damascus*; Where 'tis said. "That without any farther, he and they [*viz.* Minister and "People] Communicate *Kneeling* after the *Popish* manner, "that is, with a *gesture of Adoration*, when they are behold- "ing the signs, taking, eating, drinking, and inwardly in "their minds should be meditating on the signification, and "the fruit, and benefit which they reap by Christ Crucified, "and consequently cannot without distraction of mind from "this employment of the Soul, and Meditation, pray a set, "and continued prayer to God, or cannot meditate and be "employed in the present action without distraction of mind "from the prayer, and therefore either they pray *irreverent-* "*ly*, which they will not grant, or do Communicate this "*Gesture of Adoration* to *the other imployments of the Soul*, "and of the outward senses and members of the body, "about the objects presented, which they must grant, and "so *nill* they, *will* they, they must be forced to confess, "that they commit idolatry. *Kneeling is no decent gesture* "*for a Table*, for commodity, they say, maketh decency, "but this gesture is confessed not to be commodious, as sit- "ting is; It is then enjoyned for another reason. to wit for "*Reverence*, but to kneel for Reverence and Religious re- "spects is ever Adoration in the highest degree. To kneel "for reverence, that is, to adore, is not enjoyned here for "prayer, neither may prayer lawfully be enjoyned in time "of another action, and part of God's worship to be per- "formed by the same person. And suppose it were enjoyn- "ed for the short prayer uttered by their priest, yet are not "the outward senses, and inward faculties employed princi- "pally on that prayer, but upon another action, principally

and

"and directly intended in the institution, whereas the other "is only super-added by man. Let them frame their *Ca-* "*nons* and *Acts* as they please, and suppose, that they kneel "for reverence of the Sacrament, common sense may teach "us, that it is done for that respect, either totally or prin- "cipally; but let it be in the least part, yet that least part is "idolatry. Beside the idolatry of this gesture, it cannot "stand with the right manner of celebration, and rites of "the institution. For when they kneel for adoration they "cannot carry the cup from hand to hand, nor divide the "elements among themselves, as Christ hath commanded. "In many places the people are raised from their kneeling to "come about the Table there to receive kneeling, and then "are directed to their places again, saith the *Author of the* "*Survey*. The priest giveth the *B*read and the Wine, to "every one severally, out of his own hands. When the "cup is to be carryed from one to another, the communi- "cant is too prophane (in their opinion) to reach it, the "*P*riests Holy hand must take it from one, and give it to the "other: but Christ willed his Disciples to *divide it among* "*themselves*, and it was carryed from hand to hand indeed, "after the manner of the last paschal cup. When Christ "therefore gave the *B*read and the Wine, he said in the plu- "ral number, *take ye, eat ye*, &c. The English priest "speaketh in the singular number, when he giveth the ele- "ments, he annexeth not Christs words containing a com- "fortable promise, and uttered in an *Enunciative* form, but "other words invented by man, and in form of a prayer, "converting one part of God's worship into another, or else "confounding them.

By this 'tis manifest that many Ministers may conscienti- ously refuse to conform to the Termes imposed on the peo- ple. They can no more satisfie their consciences in comply- ing with the Termes of *Lay-Communion*, than others can with those of the Ministers Conformity.

Moreover.

II. As

II. As they cannot hold Communion with the Church in the *Holy Sacraments*, and consequently not comply with what is required of the people in order thereunto, so neither can they with a safe Conscience joyn in the *ordinary Lord's dayes Service*. They cannot conscientiously *approve* of many things in that service, unto which they must give their approbation if they conform thereunto.

Whoever conforms doth thereby shew his approbation of what he conforms unto. To what a man conforms, to that he manifests his good liking, why is it that some cannot conform unto the By-Offices, but because they do not approve of them, and why do any conform to the *ordinary Lord's dayes Service*, but because they approve of it, which is as much as if it had been said, Conformity is an Overt Act of Approbation, 'tis in practice an Approving the thing.

But some scrupulous Dissenters cannot conform unto the *ordinary Lord's dayes Service* without conforming to several things to which they refuse the giving their approbation. *By* the *ordinary Lord's dayes Service* they understand, all that Office that is according to the *Liturgy*, and *Canon of the Church, appoynted to be* read *Ordinarily on the Lord's day*, or to speak in the Common Prayer Dialect, that Service that is appointed to be read ordinarily on Sundayes, against the use of which they do more generally argue thus.

I. If they must conform to the ordinary Lord's dayes Service, it must be to all according to the Rubrick and Canon, or only to some part. *But*,

If the *latter* it will not satisfie the Church, for by refusing to be present at any part thereof, they are to be denyed the Lord's Supper, and if when call'd to shew their reason of such their refusal, they speak any thing against either the Service it self, or any Ceremonies, or Rites in use, they are by an *Ipso facto Excommunication* Excommunicated according to the *4th.* and *6th. Canons*, whereby to some it seems apparent, that unless their Conformity be full and compleat

 they

they are as lyable to the displeasure and censure of the Church, as if they had not at all conform'd. The Minister must read all required, and the people must joyn with him in it, or be expos'd to the severe lash of Ecclesiastical Fulminations; but this many a Dissenter cannot do, neither doth every Conformable Minister in this respect actually conform to the Canon.

'Tis true every Minister according to the import of the second *Article*, unto which he that subscribes is oblig'd to use the form in the said book prescribed in *Prayer*, and Administration of the Sacraments, and *no other*; The which was expresly enjoyn'd all Ministers, *primo Eliz.* Where 'tis said, *That all and singular Ministers ——— in any Parish Church, or other place within the Realm of England ——— shall be bounden to say and use ——— all their Common and Open Prayer in such order and form as is mentioned in the said Book*, and *none other*, or otherwise, that is, sayes Dr. *Heylin*, neither before nor after Sermon, no other prayer, unless the bidding of prayer with the alone use of the *Lord's Prayer*, is allowed by the *Canon*.

That this is the sense of the Church of *England*, how contrary soever the practice of her Sons generally is, will appear with conviction to such as soberly consider, that the weightyest arguments which are produc'd to prove the usefulness of a publique Liturgy, are fetch'd from such *Topicks*, as necessarily infer the unlawfulness of a publique praying *ex tempore*, or by a form of a private Ministers Composing. One great Argument is given us by Mr. *Baron*, in the words of the Counsell of *Melevis*, which is, "that a pub-"lique Liturgy approv'd of either by a Council or Synod, "must be used least any thing peradventure be otherwise fra-"med contrary unto Faith, either by ignorance, or for want "of study, or due meditation, or as others add, least those Ministers who pray *ex tempore*, or use a set form of their own composing, should be *Immethodical* in their Prayers, using *Tautologies*, or having in 'em *Nonsense*, and several uncomely

comely ſlips; beſide 'tis added, that we muſt uſe a publique Liturgy, that the prayers of the ſeveral Congregations within this Realm, may be ſent up unto God in the ſame words, *&c.* All which is againſt the uſe of all *free Prayer*, or *Prayers* Compos'd by the Miniſter himſelf, for which reaſon many are of an opinion, that the Liturgy was deſign'd to be inſtead of all other prayer, the which ſeems to be the meaning of the 14*th. Canon*, where 'tis expreſt, that *there muſt be an uſing the Liturgy without either diminiſhing in regard of Preaching, or any other reſpect, or adding any thing either in the* matter, or form *thereof*.

But that many among the Diſſenters cannot ſatisfie themſelves in abiding by a form of prayer, thus erected to the publique diſuſe of the gift of prayer is very certain, ſee Dr. *Collins* on this Subject. Though there are ſome circumſtances wherein a form of prayer is lawfull, namely, when the perſon whoſe duty 'tis to pray in publique has not a gift, in that caſe to uſe a form is much better than not to pray at all, which is enough to ſhew that the uſing a form of prayer is not in it ſelf unlawfull, ſeeing if it had been ſo, it could never be a duty; However to ſet up a form in oppoſition to the publique uſe, if ſpiritual or free prayer is in the opinion of ſome, not only a practice unknown to the Church for ſeveral hundred years, but moreover contrary to the preſent diſpenſation of the Spirit.

1. They aſſert that the impoſing a publique *Liturgy* thus, is a practice that was unknown to the Church for ſeveral hundred years. The Reverend and Judicious Mr. *Baxter* in his *Search for the Engliſh Schiſmatick*, aſſerts; "That "no One *Liturgy* was impoſed on any National Church, or "any Patriarchal for many hundred years after the Apoſtles "dayes (yea and after *Conſtantine*,) but every Biſhop or *Paſtor* was the chooſer of his words and practice, and as others, a publique *Liturgy* was not Univerſally impos'd untill Antichriſt did ariſe, by the power of whoſe might, *Gregories Liturgy* in contempt of that of *Ambroſe* was impos'd

on the Churches, which Liturgy was not received from the *Apoſtles*, nor in many years after, but ſome part had its riſe from Pope *Sixtus* the Firſt, another from *Celeſtin*, *&c.* as *Platina* in the lives of *Sixtus*, *Celeſtin*, and *Gregory* does aſſert. Furthermore *Bellarmine* himſelf does acknowledge, that the Biſhops of particular Churches ever had allowed 'em a power of making Offices for their own Churches, which point of *Bellarmine* is confirmed by uncontroulable evidences in this our own Country, where untill the time of the Reformation, there was great diverſity in ſaying and ſinging in Churches, ſome following *Salisbury* uſe, and ſome *Hereford*, ſome the *uſe of* Bangor, and ſome that of *York*, and others the uſe of *Lincoln*; All which were ſuppreſſed by *Edward* the 6th. in order to the carrying on a farther Reformation, in the Room of which Offices, one only was ſet up as what did moſt effectually anſwer the great deſign of our worthy Reformers, which was the promoting a thorough Reformation with as much ſpeed as the badneſs of thoſe times would bear it.

2. As 'tis thus evident that there was no publique form of prayer impos'd on any particular Church the firſt 300 years, nor Univerſally till Antichriſts appearing in the World, and that even then particular Churches enjoy'd the liberty of forming Offices for their own particular Churches, in like manner the erecting any one publique form, in oppoſition to the publique uſe of the *Gift of Prayer* is ſo contrary to the Goſpel diſpenſation, which is the diſpenſation of the Spirit, that the Divines of the Church of *England* cannot but by their practice diſcover their diſlike of ſuch impoſitions. They do not therefore adhere ſo firmly unto theſe forms, but that before Sermon, they uſe ſome of their own Compoſing, which is a ſufficient demonſtration, that praying *extempore*, or the publique uſe of a prayer Compos'd by a Miniſter in private, is neither unlawfull nor inexpedient, and that the Arguments produc'd from the abſurdities of ſuch a practice, to prove the uſefulneſs of a publique Litur-

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gy are not cogent enough to command their assent, the which cannot but countenance and justifie the Dissent of the Non-Conformists, as they refuse to conform unto the Liturgy as 'tis enjoyn'd, as the only form of prayer to be us'd in publique.

II. But to be more particular, there are many among the Dissenters who are furnish'd with such Arguments, as the *Reader* may find in the *Abridgment of that book*, which the Ministers of *Lincoln* Diocess deliver'd to the King, *Anno* 1605. as also in a *part of* the *Register*, and among the reasons for *Refusal of Subscription*, exhibited to *Cotton Bishop of Exeter* by the *Devonshire*, and *Cornish Ministry*, and in several other discourses, as in *Bayly's Parallel of the Liturgy*, with the *Mass-book*, *Ames* his *fresh suit against Ceremonies*, *&c.* The which have fix'd such strong convictions on the Consciences of some Dissenters concerning the unlawfulness of the present Liturgy, that they cannot safely joyn with any in the use of it. Though some, who have not receiv'd such powerfull impressions from the weight of those Arguments, can read the Common Prayer, and joyn with such as do, to the end they may save themselves from the severity of Penal Lawes, yet other Dissenters will rather submit themselves to the greatest extremities, than venture to dishonour God by doing what they are convinc'd is a sin.

That the Reader may be mov'd to entertain some charitable thoughts concerning such persons, and that the common objection that is laid in against their Non-Conformity, which is *Humour* and *Fancy*, and a *Peevish Obstinacy*, may be fully answered. I'll give an Historical Account of some of those Arguments which do so fully convince some Dissenters, that they cannot without laying an unnatural violence on their Families, conform.

Argument I.

I. They are perswaded that according to the Rubrick, the

the same honour is put on the *Apocryphal Books*, which is due alone to the *Sacred Scriptures*. For they are appointed to be read as a part of the Old Testament, without any note of difference from the Canonical.

In a discourse before the Common Prayer concerning the Service of the Church, 'tis asserted that *nothing is ordained to be read, but the very Pure word of God, the Holy Scriptures, or that* which is agreable to the same, beside this after the order, how the *Psalter* is to be read, 'tis said in the Title, *how the rest of Holy Scripture* is to be read, under which Title several orders are to be found. Namely, 1. The Old Testament is appointed for the first Lessons at Morning and Evening Prayer, so as the most part thereof will be read every year once, and in the 3d. order 'tis said that to know what Lessons shall be read every day, look for the day of the Month in the *Kalendar* following, and there ye shall find the Chapters that shall be read for the Lessons both at Morning and Evening Prayer, and in the *Rubrick* after the Psalms are read 'tis order'd, that then shall be read distinctly with an audible voice, the *First Lesson* taken out of *the Old Testament*, as it is appointed in the *Kalendar*, whereby 'tis evident that what is appointed in the *Kalendar* to be read, for the First Lesson, is consider'd as a part of the *Old Testament*, the Holy Scripture, the pure word of God; But the *Apocryphal books* are in the *Kalendar* appointed to be read for First Lesson for almost Two Months together, even from the latter end of *September* untill *November* 24th, beside the Holy dayes, on which these books are appointed to be read. To which add that this is done to the constant neglect of reading a great part of the Sacred Scriptures, namely the *two books of Chronicles. Solomons Song*, and a great *part of the Revelations*.

That 'tis the appointment of the Church to read the *Apocryphal books* as a part of the Holy Scriptures, is farther confirm'd by Archbishop *Bancroft*, in the conference held at *Hampton Court*, where (as the *abridgment* has it,) he tax'd *Jerom* for calling these books *Apocrypha*, and said he was the first

first that gave them that name, and called his objections against them, the *old Cavills of the Jews*; And the Bishops of *Winchester* affirm'd at the same time, that they must needs be held, *Canonici ad informandos mores.* Canonical for the information of manners. To these I'll add, what Mr. *Hutton* in his answer unto the reasons of the Ministers of *Devon* and *Cornwall* to this very objection. "They, are saith he, called "Holy Scriptures in a signification at large, because the sub-"ject they entreat of, is God, his Love, Power, our San-"ctification and Obedience to him. And they may be held "*Canonical*, wholsom Doctrines being thence deduced, though "not simply of themselves, yet wherein they agree with "the Canon, as also because they may serve as they alwayes "heretofore have done, for a *rule to direct and order our Con-"versation aright.*

In this answer, though he seems without the approbation of the Rubrick, to make a difference between the Sacred Scriptures, and the *Apocrypha* books, yet at length falls in with the Bishop of *Winchester* asserting, *that they are a Canon or Rule to direct our Conversation aright.*

But in opposition hereunto, 'tis generally by sound Protestants asserted. 1. That the *Apocryphal* books are not a part of the Holy Scriptures, the pure word of God. 2. That there are several things appointed to be read, which are not agreable to the word of God, nor can be defended by any sound Protestant.

To make this point the more clear, I'll give the *Reader* an account of what is reply'd to the distinction of the Bishop of *Winchester* about the *Canon of Faith*, and *Manners*, and then offer what arguments have been urg'd against this practice of the Church.

In the second part of the *defence of the reasons of the Devonshire* and *Cornish Ministers*, 'tis thus reply'd to the aforesaid distinction. "But that we may farther see how heart-"less and unsound this distinction of *Canonical for manners*, "but not for *Faith* is, let us observe how they here make a "di-

"distinction of faith and manners where none is, for all Do-
"ctrines of God's word are (in this respect) Doctrines of
"faith, whether they concern matters of believing, or of
"other Conversation of life, wherefore the Apostle hath
"coupled them together in that place to *Timothy*, saying, all
"Scripture given by inspiration of God, *&c.* shewing us
"thereby, that upon one, and the same divine Revelation,
"our knowledge and practice both must be grounded. And
"I would entreat these men that give us this distinction, to
"tell us whether it be not a point of faith, *That we must wor-*
"*ship one God, and him after his own manner, reverencing his*
"*Name, and keeping his Sabbaths, &c.* And whether it
" be not a point of faith, *That we must honour our Parents*
" *and Superiors, that we must not Kill, commit Adultery,*
" *Steal, Slander, Covet*; And whether our Consciences be
" not bound in these things by the *Divine Testimony*, as well
" as in any point of our understanding? surely (unless our
" Divinity faileth) *all the word of God* is the *object of Faith*,
" that as well which directeth to *manners*, as that which re-
" vealeth mysteries unto us. There is (I confess) a distinc-
" on between *Faith* and *Manners*, when we come to sort and
" sever the things contained in the Word, into the kinds of
" duties imposed, but when we consider them in the Rule
" and Principle of the word it self, from which the Consci-
" ence is certainly inform'd and bound, there is no difference,
" but they are all of faith alike: even as the same sap, which
" in the branches distinct unto leaves and blossomes, was in
" the Root but one; whence it followes that nothing can
" be properly *Canonical unto manners*, but the same was first
" *Canonical unto faith*: for we therefore stand undoubtedly
" perswaded that thus we ought to do, because we first *be-*
" *lieve* that God himself would have us to do so, and hath re-
" veal'd it to us as his will.

By this it seems evident that the distinction between *Canon of faith* and of *manners* as us'd by the *Bishops*, is idle and impertinent, and that therefore notwithstanding all has been

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said by Mr. *Hutton*, it remains as an undoubted truth, that the *Service Book doth consider the Apocripha as Canonical, as a part of the Holy Scriptures, the pure Word of God*, which is no more than what may be inferred from their confounding the *Apocriphal* with the "*Canonical* books, as may be seen 'in their great *Bible* Authorized to be read, where dividing 'the books of the Old Testament into *Legal*, *Historical*, '*Sapiential* and *Prophetical*; In the *Historical* they place 19 '*books*, amongst which they reckon the *third and fourth books* '*of Esdras*, the *books of Tobith* and *Judith*, the *two books of* '*Maccabees*, and the rest of the Chapters of *Esther*, making 'the book of *Esther* to consist of 16 Chapters, and then to 'be part of that book. In the *Sapiential* they place 5 books, 'whereof they reckon the *books of Wisdom* and *Ecclesiasticus* 'for two, calling the book of Wisdom the *Wisdom of Solo-* '*mon*. In the Prophetical they place 18 books, of which 'they reckon *Baruch* the Prophet, and *Susanna*, *Bell and* '*the Dragon*, making the same all one with *Daniel*, consist- 'ing of 14 Chapters; What can be more clear than this, 'sayes the Defender of the Reasons? *&c.* Where to (sayes 'the same Author) if we add the *book of Homilies*, how it 'divers times calleth these Apocriphal Books *Holy Scriptures*, 'in the same sense wherein the Scriptures of the Old and 'New Testament are so called, saying in the alledging *To-* '*bith* and *Ecclesiasticus*, *the Holy Ghost speaketh so in the* 'Scriptures, thereby giving the same Authority and Title 'with *Zechary*, *Luke* 1. and the Author to the *Hebrews Ch.* '3. 7. give to the Holy Prophets, in their writing of places 'out of the Old Testament.

Thus 'tis evident; That according to the Service Book, and the Sentiments of some great Bishops, the great Bible and Book of Homilies, the Apocripha is consider'd as a part of the Holy Scriptures. The which truth abides in its strength, notwithstanding what is argued from the *Book* of *Articles*, where 'tis sufficiently manifest, that the Apocripha are no part of the Holy Scriptures, for this doth but

discover the contradiction there is between the book of Articles and the Service book, *&c.* whereby the Non-Conformists are but supply'd with an unanswerable argument against subscription, which I'll give in the words of the *Devonshire* Ministers: *viz. That to subscribe to the Service Book is contrary to our Subscription to the Book of Articles, the 6 Article whereof under the name of Holy Scriptures, understanding only the Canonical Books of the Old and New Testament, there mentioned, whereof the Apocrypha Books are none,* and therefore they conclude *they cannot safely subscribe, because they shall subscribe to two books, one contrary to another.*

This being so clear, namely, that the *Apochripha* Books, are appointed to be read as a part of the Holy Scriptures, and as the Canon and Rule of manners, I'll proceed to shew what has been objected against it; Not that I'll trouble the Reader with all, but onely with two or three particulars.

1. Hereby their error, who account these Books Canonical Scripture is confirm'd; "This was (sayes the *Lincoln* 'Abridgment) the only reason, that moved the third Coun-'cill of *Carthage* to decree, that they should be held Cano-'nical, because they had received from the Fathers, that 'they were to be read in the Church. And *Bellarmine* makes 'this one of his best reasons to prove that the authority of 'these books is Divine and Canonical, because they are now, 'and have been of old, read by the Church in the publique 'Assemblies; so do the *Papists* in that Book they have lately 'Published, called the *Three Conversions of England*; And '*Gregory Martin* reasoneth thus; "Their own Service book '(saith he) appointeth these books of *Toby* and *Ecclesiasticus* 'to be read for *Holy Scriptures*, as the other. Do they read 'in their Churches Apocryphal and Superstitious Books for Holy Scriptures? so clear it is that the very Papists are confirm'd in their error by this practise of the Church.

2. The reading these books, though but as the *Canon* and *Rule manners* tends so very much to the corrupting the manners

ners of men in some things, that the Dissenters can in no way approve of it.

In the defence of the *Devonshire* and *Cornish Ministers* reasons, 'tis thus argued. "If the Apocriphal Books be Canonical as teaching manners, then whatsoever point of manners those books do commend unto us, either by *Precept* or *allowed Example*, we not only *may* but *must* observe it for Conscience sake, as a divine Rule or Canon.

'Tis true hereby a late Order, which was that the wicked Dissenters, if poor receive not Almes, will be defended, for 'tis but according to the command in *Ecclesiasticus* 12. 5. where 'tis expresly said; *Give not to the Ungodly, hold back thy bread, and give it not unto him: least he over-master thee thereby.* But how agreable this Precept is unto the pure word of God, or the light of nature, let a common capacity judge, but though this practice is enjoyn'd to the defence of that but now mention'd order, yet there are other allowed, and highly approv'd practises, which are most odious in the apprehension of the Dissenter, and are really abhor'd by all but bloody Papists. For *Judiths* tricking up her self on purpose to tempt and ensnare the heart of *Holofernes* to uncleanness, her compassing an Irreligious Governour by fraud, by lies, by oaths and protestations in the name of God, to the end she might the more assuredly murder him, is not only an allowed, but a practice highly approv'd of by the book of *Judith*, that is appointed to be read in *October*.

The children of *Israel*, though now return'd from the *Babylonian* Captivity, yet to the very time *Holofernes* was murdered by *Judith*, they remained under the Government of the *Emperour*. The Emperour though an Idolater, yet their Lawfull Governour, whose Government they should not have shaked off by frauds, by lies, equivocations, and other sinfull practices, which yet *Judith* did to the gaining the greatest applause and commendation; The which is read in the Church as the Rule of manners, whereas in truth, 'tis meet only for the countenancing the unjustifiable treasons

of the Papists, to which purpose it has been improv'd by *Saunders de schismate*, who "inciting the English Ladies, 'professing the Popish Religion to murder *Queen Elizabeth*, 'and all her Favourers, calling her *Holofernes*, the *Heretical* '*Prince*, did prove from this example of *Judith*, that they 'might do it, without any the least stain or blot to their Re-'ligion.

This is urg'd in the defence of the reason of the *Devonshire* and *Cornish* Ministers, from whence I would query, whether a person fully convinc'd of that, if the book of *Judith* must be read as the *Rule of manners*, this allowed practice of *Judith must* be in the like case imitated, ought not rather to abandon the reading or hearing of these books, then presume to enter on the practises of murdering by lies, deceits. *&c.* I verily believe, that the Non-Conformists rather than that they would imitate *Judith* in these things, would rather be expos'd to the worst of miseries, whereby they would more effectually demonstrate to the World the Loyalty of their Principles, than by their Conformity.

There are several other things that must be practised, if the Apocriphal Books be embrac'd as the *Rule of manners*, unto which the Dissenters cannot conform. But designing to be short, I will at this time wave the considering them, and proceed to shew the sense, some of the Old Church of *England* Protestants had of these books, as I find it in the *Abridgment*.

3. 'The Old Church of the *Jewes*, (saith *Dr. Whitaker*) 'never vouchsafed the Apocriphal *Books* so much honour as 'to read 'em publiquely, which also the Learned hold to be 'a good president for us to follow——— The *Council of* '*Hippo* (sayes *Bishop Jewell*) speaking of the Canonical 'Scriptures, decreed that besides them nothing might be read 'in the Church. The Council held at *Laodicea* decreed, 'on the Sabbath we may not read any books, that be with-'out the Canon, but only *the* Canonical books of the Old 'and New Testament. To the like effect *Chrysostom* speaks,

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'(ſayes the ſame *Jewell*,) and as Biſhop *Jewell*, ſo Biſhop 'Horn, and Biſhop *Pilkinton* aſſerts, the *French Church by* 'the conſtitutions of Lewes and Charles, were againſt the 'reading of the Apocrypha. Whoever will diligently compare what *P*roteſtant writers offer againſt Apocryphal books, with the books themſelves will find ſo many idle ſtories and fables, ſo many errors and ill preſidents in it, that they cannot but conclude with *Dr. Sutcliff.* "That it is impudente 'in the *P*apiſts, that they match *Apocryphal books* and Legends, 'with the Scriptures, or at leaſt read them in the Churches, 'together with the Scriptures.

From the whole hath been ſaid on this particular, I inferr that 'tis but charity to conclude that ſome *D*iſſenters may receive ſuch ſtrong convictions concerning the unlawfulneſs of conforming to this part of the Liturgy, that their Non-conformity may be more juſtly eſteemed the product of Conſcience, than the Off-ſpring of obſtinacy, and an unreaſonable humour.

Argument II.

II. Some Diſſenters cannot Conſcientiouſly approve of the Tranſlation of the Pſalmes, which is read at the ordinary Lord's dayes ſervice, becauſe 'tis not only imperfect, but moreover in ſome places ſenſeleſs and abſurd, and in other places falſe, directly contradicting our laſt Tranſlation of the *P*ſalmes in the Bible.

The Tranſlation now us'd is the ſame ſet forth in the times of ignorance, when the light of the truth did but begin to dawn in *Henry* the 8th. dayes, and is

1. *Imperfect*, becauſe among many other omiſſions, all the Titles, though a part of the original and very uſefull, are left out.

2. Senſleſs and abſurd, for *Pſal.* 58. 9. where our Tranſlation has it thus, *viz.* before your pots can feel the Thorns, he ſhall take them away with a Whirl-wind, both *living*, and

and in his wrath. In the Service Book Tranſlation 'tis, or ever your pots be made hot with Thorns, ſo let indignation vex them, as *a thing that is raw.* So *Pſal.* 72. 6. He ſhall come down like *rain upon the mowen graſs.* This in the common prayer is Tranſlated thus, he ſhall come down like the *rain into a fleece of Wool.* This our Old *Proteſtant* divines look'd upon as a corruption in the *Papiſts*, not to be approved, but can it be leſs ſo when done by the ſons of the Church of *England. Fulk, Withers, Bulkley, Whitaker*, and others have blamed the *Rhemiſts* Tranſlation, becauſe 'tis in many places ſenſeleſs and abſurd, for which reaſon ſeeing the Tranſlation of the *Pſalmes* in the Service Book, is as ſenſeleſs in ſome things, as that of the Rhemiſts is in other, 'tis as much to be blamed, and as little to be approv'd.

But this is not all, for this Tranſlation in *Henry* the 8th, is not only *imperfect*, *abſurd* and *ſenſeleſs*, but moreover in ſome places contrary to the original, not only in the opinion of *Diſſenters*, but alſo in the judgment of thoſe who were the Authours of the beſt Tranſlation that ever was in *Engliſh.*

1. The Pſalter has it in *Pſal.* 17. 4. Thus, becauſe of mens works that are done *againſt the words* of thy lips: I have kept me from the wayes of the deſtroyer, but more agreeably to the Original, our Tranſlation is thus, concerning the works of men, *by the words* of thy lips I have kept me from the paths of the deſtroyer, whereby 'tis apparent, that not mens works that are done againſt the words of God's lips kept *David* right, but concerning mens works, *David* was kept from the paths of the deſtroyer, *by the words of God's lips.*

2. In *Pſal.* 18. 26. The *Pſalter* ſayes, *that with the froward*, thou ſhalt *learn frowardneſs*, but according to the Hebrew, 'tis as our laſt tranſlation in the Bible has it, *with the froward thou ſhalt ſhew thy ſelf froward.*

3. In the *Pſalter Pſal.* 68. 6. 'tis thus, he is the God that maketh men *to be of one mind in an houſe*, whereas according

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to the Hebrew, 'tis *God setteth the solitary in Families.*

4. In the *Psalter*, *Psal.* 107. 40. Though he suffer them to be evil intreated through Tyrants, but according to the Hebrew in our Bibles; He poureth contempt upon Princes. But,

5. In *Psal.* 105. 28. The *Psalter* sayes, *And they were not obedient unto his word*, but the *Hebrew*, And *they rebelled not against his word*, or were *not disobedient to his word.* And in *Psal.* 106. 30. The *Psalter* has it; Then stood up *Phineas* and *Prayed*, and so the Plague ceased; But our Bibles, then stood up *Phinehas* and *executed judgment*, and the Plague ceased, which is not only most agreeable to the *Hebrew* in this place, but moreover to the History in *number* 25. 7, 8.

Such as conform to the ordinary Lord's dayes Service, must not only shew their approbation to the many idle Stories in the Apocryphal books, and give 'em that countenance that alone pertains to the pure word of God; but besides must lay aside the Translation that is most exactly agreeable to the Original, and use one that is not only imperfect, absurd and senseless, but in some things so contrary to the Original. But some Dissenters think that their Conformity in this respect cannot but prove pernicious to the Christian Religion, as it casts a reproach not only on the last and best translation, but even on the Original it self; They know how jealous God is about his word, unto which no additions, diminutions or alterations can be made, but to the provoking the most high, and the wounding their Consciences, and therefore are afraid to conform.

Argument III.

III. The third Argument doth more immediately concern the very *Service* it self, unto which the Dissenters refuse to Conform, because of that *similitude*, *likeness* and *agreement* there is between it and the formes of Prayer, which the *Papists* use.

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That the *Reader* may be the more fully acquainted with the true State of this controverſie, about the agreeableneſs there is between the *Engliſh*, and *Roman Service* Books, and what 'tis the Diſſenters aim at by their inſiſting ſo very much on it, I muſt ſhew.

1. What they ſay concerning the agreableneſs that is ſuppoſed to be between theſe Service Books.

2. How this came to paſs; What occaſion'd our adhering ſo cloſely to the Popiſh Service Book even when we forſook their Communion.

3. The Reaſonings of ſome Diſſenters from that agreeableneſs is ſuppos'd to be between theſe two books againſt the *Engliſh* Service.

Firſt, What they ſay concerning the *agreableneſs* that is ſuppos'd to be between theſe two Service books.

The Diſſenters do out of *King Edward's Letter* unto the *Devonſhire* and *Corniſh Rebels* give this following account of it, namely. "As for the Service in the *Engliſh* Tongue thus 'manifeſt reaſons for it, and yet perchance it ſeemeth to you 'a *new Service*, and indeed is *none other but the old*; the ſelf 'ſame words in Engliſh, which were in Latine. The differ-'ence is, that you our Subjects ſhould underſtand in Engliſh, 'that which before was ſpoke in Latine. If the Service of 'the Church was good in Latine, it remaineth good in Eng-'liſh, for nothing is alter'd, but to ſpeak with knowledge, 'that which was ſpoke with ignorance. Furthermore theſe Diſſenters add, as I find in their *Anatomy of the Service Book*. 'That every piece and parcel of the Liturgy, word for 'word is out of theſe Popiſh peices, namely the *Breviary* out 'of which the *Common Prayers* are taken, the *Ritual*, or '*book of Rites*, out of which the *Adminiſtration of the Sa-'craments*, *Burial*, *Matrimony*, *viſitation of the ſick* are ta-'ken. The *Maſs-book*, out of which the conſecration of 'the Lord's Supper, Collects, Epiſtles and Goſpels, are ta-'ken: As for the book of ordination of Arch-biſhops, Bi-'ſhops and Miniſters, that is out of the *Roman Pontifical*.

Theſe

These things being so, whoever pleads for the English Service book, doth so far defend the Romish Mass-book, not that 'tis a defence of the whole Romish *Service*, for in the *Anatomy* of the Service Book 'tis acknowledged, that every thing in the Mass-book is not in our Liturgy, though all that is in our Liturgy is word for word in the Mass-book. But so far as our Liturgy is defended, so far that part of the Romish Service is defended, for which reason, the greatest Champions, who among our Church men have most zealously written in defence of the Liturgy, and have been consider'd by the Church of *Rome* as men; who have done great Service to the Roman Religion. Thus *Whitgift* and *Hooker*, have had their applauses from the Romanists

'Tis not unworthy observation to find *Arch-Bishop Whitgift* reproaching *Cartwright*, and the Dissenters as a people eminently serviceable to the Papist, and Dean *Stillingfleet* to give the utmost countenance he could thereunto, whereas the truth is, that that on which *Whitgift* grounds his censure, will not bear it, and though none of *Dean Stillingfleet*'s adversaries have taken any notice of it, that I can find, yet *Whitgift* himself is the man, who has had from the Jesuites great thankes for what he has written against Dissenters, in defence of the English Service and *D*iscipline.

That *Whitgifts Censure* concerning the *D*issenters subserviency to Popish designes is groundless, being rather the product of his indiscreet passions, than of sound arguings, is evident, in that the great reason given to shew that the *D*issenters are the Papists promoters, is because they assert that the Papists ought not to be compel'd to receive the Supper of the *L*ord, so long as they continue in their *Popery*, that is, they ought not to *act contrary to their Conscience*, nor *dissemble* with Almighty God, by professing themselves to be Protestants, even when they are really, and in heart Papists; whether this be to gratifie the Papist let the impartial Reader judge.

But that *Whitgift* has gratify'd the Papist in his writings

against Diſſenters; I'll evince by producing what the learned *Parker* in his *Eccleſiaſtical policy, lib.* 1. *chap.* 33. inſiſts on, in anſwer to this objection of *Whitgift*, *Bancroft*, and others, where he ſhews how *William Reignolds* the Jeſuit aſſerts, that *John Whitgift* in his diſcourſe againſt *Cartwright*, has defended the *Catholick* Cauſe, and accordingly the ſaid *Reignolds* in the preface againſt *Whitaker*, makes great uſe of *Whitgift*, and in the book it ſelf, he ſends *Mr. Whitaker* unto *Dr. Whitgift*, for a ſupply of reaſons for the confirming their notion about putting of our caps, and making curteſie at the hearing the Name of Jeſus. *Scultimyns* and *Stapleton* give the ſame Character both of the writings of *Whitgift* and *Bancroft* againſt the *P*uritanes, even as *Gretzer* the Jeſuit triumphs in *Saravias* and *Sutcliff's* defence of the Epiſcopal Authority in Civils.

And as *Whitgift*, even ſo *Hooker*, for the ſervice done the Church of *Rome*, by what they have writ in defence of the worſhip and diſcipline of the Church of *England*, hath had the praiſes of the *Romaniſts*. This Mr. *Walton* in the life of *Hooker* has obſerv'd, which is no more than what *Dr. King*, Biſhop of *Chicheſter* was acquainted with, as he himſelf expreſſes in a letter to honeſt *Iſaac*. "I am glad you mention '(ſayes the Biſhop) *how much value Robert Stapleton, Pope Cle-* '*ment* the 8th, and other eminent men of the Romiſh perſwa-'ſion have put upon this book, having been told the ſame in 'my youth by perſons of worth, that have travelled *Italy*. And what doth this diſcover leſs than that ſuch is the *agreement* between the *Service* and *Diſcipline* of the *Church of England*, and that of *Rome*, that whoever pleads for the one, defends the other.

Furthermore in the *Anatomy of the Service Book*, we are furniſhed with an Hiſtorical Account of the *P*apiſts approving our *L*iturgy. "There be, ſayes the Author thereof, 'abundance of inſtances for the *P*apiſts approving our *L*itur-'gy, witneſs *Martons Appeal*, *Pope Pius* the 4th, and *Gregory* 'the 13th. offered to *Queen Elizabeth* to confirm the Engliſh

'*L*itur-

'Liturgy; Witness *Dr. Abbot* then Prelate of *Canterbury*, 'and *Mr. Cambden* in the life of *Queen Elizabeth*, who sayes 'the common fame went for truth, that the *Pope* promised 'to confirm out of his own authority the *English Liturgy*, 'provided her Majesty should rank her self with the Roman 'Church: To these I adjoyn *Dr. Boyes*, who was a bitter 'expositor of the *English Liturgy*, as *Heiga* by the *Doc*-'tors of *Dowayes* appointment was of the Mass, after he 'hath whetted his teeth upon the Schismaticks in his *Epistle* 'to *Bancroft*, he produceth the letter of *Pope Pius*, for the 'approbation of the *Service* Book, and notes also the Te-'stimony of approbation from *Bristow*, in his motives, '*Queen Elizabeth* being interdicted by the Popes Bull. *Se*-'cretary *Walsingham* wrought so, that he procured two In-'telligences to be sent from the Pope, as it were in secret in-'to *England*, to whom the Secretary appointed a *State Intel*-'*ligencer* to be their Guide, who shew'd them *London*, and '*Canterbury service* in all the pomp of it, which the popish '*Intelligencers* viewing and considering well, with much ad-'miration they wondred, that their *Lord the Pope* was so ill 'advised, or at least ill informed as to interdict a Prince, 'whose *Service* and *Ceremonies* so *Symobiliz'd* with his own, 'and therefore returning to *Rome* they possest the Pope, that 'they saw no *Service*, *Ceremonies* or *Orders* in *England*, but 'they might very well serve in *Rome*, whereupon the Bull 'was recalled, to this also *Doctor Carrier*, consid. *p.* 45. a 'dangerous seducing Jesuit gives ample evidences; The '*Common Prayer book*, (saith he) and the Catechism contained 'in it, held no point of *Doctrine* expresly contrary to Anti-'quity, that is, as he explaineth himself contrary to the *Ro*-'*mish Service*, &c. Much more might be spoke to this pur-pose, but I wave it, judging that what hath been already of-fer'd is sufficient to evince, that there is, at least in the judg-ment of many, a very great *agreableness between the two ser*-*vice books*.

2. What is it *that occasion'd the Church of Englands adhering to so great a part of the Romish Service Book*, even when *She forsook the Communion of that Church?*

Whoever considers the State of the Church in *Edward the sixth* his time, will find that *Cranmer* and others discover'd a propension to drive on the Reformation much farther than they did, but were hindred by the iniquity of the times. Thus *Bullinger*, as I find it in a discourse of the troubles of *Franckford*, reports to Mr. *Williams*, *Whittingham*, *Gilby* and others, that *Cranmer* Bishop of *Canterbury* had drawn up a book of Prayers an hundred times more perfect than this we now have, but the same could not take place, for that *Cranmer* was matched with a wicked Clergy and Convocation with other enemies.

There were also reasons of a like nature that might hinder the furtherance of the reformation in *Queen Elizabeths* dayes, for even then the *ignorance* of the vulgar accompanied with a proportionable hatred to true Religion was very great; Whence 'tis that *Cambden* assures us, "that the change of 'Religion was not suddenly made, but by *little* and *little*, *by* '*degrees*, for the Roman Religion continued in the same 'State it was first, a full Month, and more after the death of '*Queen Mary*. The 27th of *December* it was tolerated to 'have the *Epistles* and *Gospels*, the *Ten Commandments*, the '*Symbole*, the *Litany*, and the *Lords Prayer* in the vulgar 'Tongue. The 22 *of March* the Parliament being Assem-'bled, the order of *Edward* the sixth was re-established, 'and by act of the same, the whole use of Lord's Supper, 'granted under both kinds. The 24*th. of June* by the Au-'thority of that which concern'd the Uniformity of Publique 'Prayers, and Administration of the Sacraments. The Sa-'crifice of the Mass was abolished, and the Liturgy in the 'English Tongue more and more Established. In the Month 'of *July*, the Oath of Allegiance was proposed to the Bi-'shops, and other persons, and in *August*, Images were 'thrown out of the Temples and Churches, and broken, and burn'd.

Further-

Furthermore, as the illneſs of the times did impeed a *ſudden* Reformation, in like manner the moderate temper, and favourable diſpoſition the *Queen* had to ſome part of Popery, was ſuch as hindred a *full* Reformation; whereupon it was not ſo far carryed on by this Queen, as 'twas ſometime before by her Brother *Edward* the ſixth.

That Queen *Elizabeth* had a natural propenſion to favour ſome part of Popery, is not only manifeſt from her (I hope) *Conſcientious* conforming ſo far in *Queen Maries* dayes, as to hear Divine Service according to the rule in the Romiſh Church, and her oft going to confeſſion, and afterwards when ſhe came to the Throne, her chooſing to be Crown'd by a *Popiſh Biſhop*, according to the order of the *Roman Pontifical*, which had ſo much in it of the Ceremonies and Superſtitions of the Church of *Rome*, that 'tis thought very probable, the Proteſtant Biſhops would not act in it, but with great alterations, and that therefore ſhe deſired 'em not to be ingaged in it. But beſide this, Dr. *Burnet* gives us the ſame Character I have ſuggeſted, for ſayes he in his Hiſtory of the Reformation, "*Queen Elizabeth* receiving ſome 'impreſſions in her Fathers Reign in *favour*, of ſuch Old 'Rites as he had ſtill retain'd, and in her own Nature loving 'State, and ſome Magnificence in Religion, as well as in eve-'ry thing elſe, ſhe thought, that in her Brother's Reign they 'had ſtript it too much of External Ornaments, and had 'made their Doctrine too narrow in ſome points, therefore 'ſhe intended to have ſome things explained in more general 'Termes, that ſo all parties might be comprehended by 'them. She inclin'd to keep up Images in Churches, and to 'have the manner of Chriſt's preſence in the Sacrament left 'in ſome general words, that thoſe who believed the Corpo-'ral preſence might not be driven away from the Church by 'too nice an explanation of it. So far Dr. *Burnet*.

In purſuance of theſe reſolves, the Queen attempts the accommodating matters of Religion ſo unto the Romiſh Clergy, as to take 'em into the Communion of the Church of

of *England*, the which end, as Dr. *Heylin* affirmes, ſhe ſo effectually compaſſ'd, that for ſeveral years the *Papiſts* continued in the Communion of the Church, and when they did forſake it, it was not becauſe they approved not of our Liturgy, but upon political conſiderations, and becauſe the Councill of *Trent* had commanded it, and *Pope Pius* the 5th. had Excommunicated the Queen, and diſcharg'd her Subjects from their Allegiance, and made the going or not going to Church a ſign diſtinctive, to difference a Roman Catholick from an Engliſh Proteſtant.

I'll give you the words of *Dr. Heylin*, they are in his Hiſtory of Queen *Elizabeth*. "There paſt another Act for 'recommending and impoſing the book of Common Prayer, 'and Adminiſtration of the Sacraments, according to ſuch 'alteration and corrections as were made therein by thoſe 'who were appointed to reviſe it, as before is ſaid. In the 'purſuance of which ſervice, there was great care taken for 'expunging all ſuch paſſages in it, as might give any *ſcandal* '*or offence to the Popiſh party*, or be urg'd by them in excuſe 'for their not coming to Church, and joyning with the reſt 'of the Congregation in God's publique worſhip. In the 'Litany firſt made and publiſhed by King *Henry* the Eight, 'and afterwards continued in the two Liturgies of King *Ed-* '*ward* the ſixth, there was a *Prayer to be deliver'd from the* '*Tyranny, and all the deteſtable enormities of the Biſhops of* '*Rome*, which was thought fit to be expung'd, as giving 'matter of ſcandal, and diſaffection to all that party, or that 'otherwiſe wiſh'd well to that Religion. In the Firſt Liturgy 'of *King Edward*, the Sacrament of the *Lord's* Body was 'deliver'd with this benediction, that is to ſay, *the body of* '*our Lord Jeſus Chriſt, which was given for the preſervation* 'of thy *Body and Soul, to Life Everlaſting*; *The blood of our* 'Lord *Jeſus Chriſt*, &c. which being thought by *Calvin* and 'his Diſciples to give ſome countenance to the groſs and car- 'nal preſence of Chriſt in the Sacrament, which paſſeth by 'the name of *Tranſubſtantiation* in the School of *Rome*, was alter'd

'alter'd into this form, into the ſecond Liturgy, that is to 'ſay, *take and eat this in remembrance that Chriſt dyed for thee, 'and feed on him, in thy heart by faith with Thanksgiving*; '*Take and drink this.* &c. But the *Reviſers* of the book 'joyn'd both formes together, leaſt under colour of rejecting 'a *carnal*, they might be thought alſo to deny ſuch a *real pre-'ſence* as was defended in the writings of the antient fathers. 'Upon which ground they expung'd alſo a whole *Rubrick* at 'the end of the Communion Service, by which it was decla-'red, that kneeling at the participation of the Sacrament, 'was required for no other reaſon, than for the ſignification 'of the humble and gratefull acknowledging of the benefits 'of Chriſt given therein unto the worthy Receiver. And 'to avoid that prophanation and diſorder which otherwiſe 'might have enſued, and not for giving any adoration to the 'Sacramental Bread and Wine, there bodily received, or '*in regard of any real and eſſential preſence of Chriſt's Body and 'Blood. And to come up cloſer to the Church of Rome*, it was 'ordered by the *Queens injunctions* that the *Sacramental 'Bread* (which the book required onely to be made of the 'fineſt Flower) ſhould be made *round, in faſhion of the wa-'fers uſed in the time of Queen Mary.* She alſo order'd that 'the *Lord's Table* ſhould be placed where the *Altar* ſtood, 'that the *accuſtomed* reverence *ſhould be made at the name of 'Jeſus, Muſick retained in the Church*, and all *the old feſti-'vals obſerv'd*, with *their ſeveral Eves*; By which comply-'ances, and the expunging of the paſſages before remem-'bred, the book was made *ſo paſſable amongſt the Papiſts*, 'that for ten years they generally repair'd to their Pariſh 'Churches, without doubt or ſcruple, as is affirm'd not only 'by Sir *Edward Cook* in his Speech againſt *Garnet*, and his 'charge given at the Aſſizes held at *Norwich*, but alſo by the '*Queen* her ſelf, in a Letter to Sir *Francis Walſingham*, then 'being her Reſident, or *Leiger Embaſſador* in the Court of '*France*, the ſame confeſſed by *Sanders* alſo in his book *de 'Schiſmate.*

To

To this *Heylin* within a few years following adds. "And 'now we may behold the face of the Church of *England*, 'as it was first setled and establisht under *Queen Elizabeth*. 'The Government of the Church by Archbishops and Bi-'shops; ——— The Liturgy conform to the primitive 'patterns, and all the Rites and Ceremonies therein presci-'bed, accommodated to the honour of God, and encreafe 'of piety. The Festivals preserved in their *former Dignity*, 'observ'd with all their distinct Offices peculiar to them, and 'celebrated with a Religious Concourse of all sorts of peo-'ple, the weekly Fasts, the *Holy* time of Lent, the Embring 'weeks, together with the Fast of the Rogation, severely 'kept by a forbearance of all kind of flesh, *not now by vir-'tue of the Statute*, as in the time of King *Edward*, but as '*appoynted by the Church in her publique Calendar*, before the 'book of Common Prayer, the Sacrament of the Lord's 'Supper celebrated in *most reverend manner*, the Holy Ta-'ble seated in the place of the Altar, the people making 'their due reverence at their first entrance into the Church, '*kneeling* at the Communion, the confession and the publique 'prayers, *standing* up at the Creed, the Gospels and the *Glo-'ria Patri*, and using the accustomed reverence at the name 'of Jesus; Musick retain'd in all such Churches in which pro-'vision had been made for the maintenance of it, or where 'the people could be trained up at least to plain Song; All 'which particulars were either Establisht by the Lawes, 'or commanded by the *Queens* injunctions, or otherwise re-'tained by virtue of some antient usages, not by Law pro-'hibited. Nor is it much to be admired that such a general 'Conformity to those *antient usages* was constantly observ'd 'in all Cathedrals, and the most part of the Parish Churches, 'considering how well they were presidented by the Court it 'self, in which the Liturgy was Officiated every day, both 'morning and evening, not only in the publick Chappel, but 'the private Closet, celebrated in the Chappell with Organs, 'and other Musical Instruments, and the most excellent voi-

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'ces of men and children, that could be got in all the King-'dom. The Gentlemen and Children in their Surplices, and 'the Prieſts in Copes as oft as they attended the Divine Ser-'vice at the *Holy Altar*. The *Altar furniſhed with rich* '*Plate, two fair Gilt Candleſticks with Tapers* in them, and 'a *Maſſy Crucifix* of Silver in the midſt thereof, which laſt 'remained there for ſome years, till it was broke in peices 'by *Pach*, the fool (no wiſer man daring to undertake ſuch 'a deſperate Service) at the ſollicitation of Sir *Francis Knolles*, 'the *Queens* near Kinſman by the *Caries*, and one who open-'ly appeared in favour of the Schiſm at *Franckford*. The '*antient ceremonies accuſtomably* obſerv'd by the Knights of 'the Garter, in their *Adoration* towards the Altar, *aboliſhed* 'by King *Edward* the 6th, and reviv'd by Queen *Mary*, 'were by this *Queen* retain'd as formerly in her Fathers 'time ——— for which ſhe received both thankes and 'honour from her very enemies, [*i. e.* the Papiſts] as ap-'peares by *Harding's* Epiſtle Dedicatory before his anſwer 'to the Apology, *&c.* So far *Heylin*.

Thus from what the ſons of the Church, *Cambden*, *Burnet* and *Heylin* have affirm'd, 'tis apparent that *Queen Elizabeth* had a natural propenſion to favour the Papiſts, and that this was diſcover'd by her making the Termes of Communion much more eaſie to the Papiſts than in King *Edward's* time, whereby they became the more difficult and arduous to the Proteſtant Diſſenter. I'll only add one obſervation of the *Jeſuit Reignold* againſt *Whitaker*, whereby the *Reader* may perceive, not only that the Papiſts take notice how the *practice* of the Church of *England* contradicts their *Rubrick*, but alſo that in the *Rubrick* concerning Apparel, which is now to be found in the Communion Book, even the beginning before morning prayer, 'tis order'd; *That the Miniſter at the time of Communion*, and *at all other times in his Miniſtration, ſhall uſe ſuch Ornaments in the Church, as were in uſe by Authority of Parliament, in the ſecond year of the Reign of King* Edward *the 6th*.

But Queen *Elizabeth* was not the *only* cauſe of driving back the Reformation, but the *Clergy* themſelves had an hand in it, which was ſufficiently diſcover'd, when they perceiv'd that her Majeſties *Council* began to entertain more favourable thoughts of Proteſtant Diſſenters, who continued their cries for a further Reformation.

Cambden aſſures us, that about the year 1583, "The 'Queen (who held it for a *maxime* that ſhe ought not to be 'more remiſs in *Eccleſiaſtical* Affaires,) advancing *Whitgift* 'from the Sea of *Worceſter*, to that of *Canterbury*, above *all* 'commanded him to re-eſtabliſh the Diſcipline of the Church 'of *England*, that as then lay diſmembred by the conniven-'cy of Prelates, the obſtinacy of Innovators, and by the '*power of ſome great ones*, whilſt ſome Miniſters ——— 'uſing to their own fantaſie new Rites of Services in their 'private Houſes, utterly condemning the Liturgy, and the 'appointed manner of Adminiſtring the Sacrament, as be-'ing in many things contrary to the Scriptures, and therefore 'many refus'd to go to Church. ——— To aboliſh which 'things, and to reduce 'em in Unity, *Whitgift* propounded 'Three Articles to the Miniſters, by them to be ſubſcribed. 'But (adds *Cambden*) 'tis incredible what controverſies and 'diſputations aroſe upon this ——— What troubles and in-'juries *Whitgift* ſuffer'd of *certain noble men*. So far *Cambden*.

But whoever might be ſo happy as to be throughly acquainted with a juſt, impartial and particular Hiſtory of thoſe times would ſuddenly ſee, that the true cauſe of all *Whitgifts* troubles was his intemperate perſecuting Godly and Conſcientious men, who rather like a *Spaniſh Inquiſitor* propos'd a multitude of Articles to enſnare, than as a good *Paſtor* to reduce his erring Brethren to the truth; For even when he was moſt violent in letting out his rage on the Conſcientious Diſſenter, even then the wicked, the ungodly and prophane Prieſts knew not what it was to be proſecuted for their debaucheries. Neither can it be truly ſaid that the

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Earl of Leiceſter was the only great perſon, that reſented the ill proceedings of this Biſhop, but even the Lord *Treaſurer Cecill*, and her Majeſties *Councill*.

'Tis ſad to conſider with what ſeverity *Whitgift* treated the Conſcientious Diſſenter, and with what mildneſs the drunkard, glutton, *&c.* The which was ſo palpable, that ſome zealous Conformiſts, ſince that time have judg'd it neceſſary to eſſay the putting ſome colour on it, as *Iſaac Walton* in the life of *Hooker*, moſt Satyrically repreſents the Nonconformiſt to be much more vile than the drunkard or glutton, even when he could not impeach 'em as being guilty of any ſuch enormities. But that ſomewhat might be ſaid to expoſe the Diſſenter, and defend the Biſhops, an encroachment is made on the divine prerogative and vain man, who cannot but with much difficulty look into his own heart, pretends to ſee into the ſecrets of the Diſſenter, where he finds ſo many *Spiritual wickedneſſes* that lye hid to lodge, that he muſt be warm in diſcovering his abhorrence to ſuch Villanies, judging not according to the *outward appearance*, but like unto the all-knowing God, according to the *heart*. I'll give you Mr. *Walton's* own words, who ſpeaking of the Nonconformiſts, ſayes. "Of this party there were many that 'were poſſeſt with an high degree of *Spiritual wickedneſs*; 'I mean with an *innate reſtleſs radical pride* and malice, I 'mean not thoſe *leſſer* ſins, that are more *viſible*, and more 'properly Carnal, and ſins againſt a mans ſelf, as gluttony 'and drunkenneſs, and the like, (from which good Lord 'deliver us) but ſins of an *higher nature*, becauſe more un-'like to the nature of God, which is *Love* and *Mercy*, and '*Peace*, and more like the Devil, (who is not a glutton, nor 'can be drunk, and yet is a Devil:) thoſe wickedneſſes of 'malice and revenge, and oppoſition, and a *complacence* in 'making and beholding confuſions. ——— Men whom '*Pride* and *Self-conceit* had made to over-value their own 'Wiſdom, and become pertinacious, and to hold *fooliſh* and '*unmannerly diſputes againſt thoſe men*, which they ought to

reverence, and those Lawes which they ought to obey. As if disputing freely with the Bishop, and not giving him the desir'd respects by rendring obedience to his commands, even when they could not without sinning against God, had been the Overt Act of that Pride, Malice, &c. which makes men more vile than Gluttony and Drunkenness.

But 'tis no part of my present province to comment on this notion, but only from it to inferr, that as the dignified Clergy did consider the Non-Conformity of the Dissenter to be a sin most odious, much more high and great, than that of *gluttony*, even so 'tis easie to conclude, that what is affirm'd in *History* concerning the Bishops treating the drunkard with more candor than the Conscientious Dissenter, is very true; For which no stronger reason can be assign'd, than that the debauchees wickedness, not being so great an impediment to the accommodating the difference between the Church of *England*, and of *Rome*, as the Non-Conformity of the *Dissenter*, the wickedness of the former might be tolerated, even when the *Dissent* of the latter would not be born.

That this is so, namely, that the *Arch-bishops* and *Bishops* in the respects they shew'd the ignorant, and scandalous among the Ministry, and the letting out their wrath on the *intractible* Dissenter as they term'd it, was a plain evincement, that they thereby aimed at the gratifying the Papist, will appear with conviction to such as will be so just to themselves, as to weigh impartially the import of those *Letters*, are added to the end of this *Treatise*, where he will not only see into the reason, why the *Episcopal* would by all means hide 'em from the Light, but moreover perceive the *matter of fact*, I have suggested to be very *true*.

That these *Letters* are nor spurious, nor feigned, but copies from an *Anthentick Original* is well known to some zealous Sons of the Church, who it may be will be surpriz'd to see that appear in face of the World, which doth so plainly discover what they desire might be conceal'd.

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In these Letters, 'tis apparent, that when the prosecution was most brisk against Protestant Dissenters, *several* among the *dignified Clergy were very covetous*, and *scandalous in their Conversations*. (*Numb.* 1.) Even *those who antecedently to their preferment, were well affected, when they came to the* Cathedral Churches *did so strangely degenerate, that the* Lord Treasurer Cecil (Numb. 2.) *did fear the places did alter the men; whence 'tis that her Majesties* Councill *in their Letter to the Bishop of* London *and* Canterbury, (Numb. 3.) *did observe from the many complaints brought unto them, that the worst of men met with no trouble, when Conscientious and Learned Ministers were greatly molested for their Non-Conformity.*

But that which doth most fully discover the *temper*, and *design* of *Whitgift*, as one who acted rather like a *Spanish Inquisitor*, than a good Protestant, imposing Articles that were of an ensnaring tendency, is what I find in the Letters of the *Lord Cecil* unto the *Arch-bishop*, with *Arch bishops reply*. *Numb.* 4. 5, 6. The which is more generally suggested in *Cambden*, who mentions the dissatisfaction of *several noble men*, with the *Bishops* proceedings, but more expresly by a moderate writer in *Queen Elizabeths*, who (in his plea of the innocent) doth in the name of the Non-Conformists speak thus of the *Lords of the* Councill ——— "And this is not all, 'that bindes us to their honours: for in our private troubles 'about the Ceremonies and Subscription, we the poor and 'faithfull Ministers of Christ, whensoever we have opened 'our cause, and humbled our selves unto them, we have 'found great *justice* and *equity*, and divers times *great relief* 'and *ease* from our troubles; No doubt they seeing our inno-'cency, that of meer Conscience without any the least incli-'nation to disloyalty to our Sovereign, we did forbear to do 'those things, they have tendered our cause, and lovingly 'effected, that we might not be too much over-burdened. Moreover concerning the Bishops they say; "What could 'we do less, or better, than to repair to the Revcrend *Bi-*

shops

'*ſhops* for Counſell and Comfort, which for the ſpace of ten 'years, (or the moſt part thereof,) they did in ſome good 'meaſure afford unto us, till as I take it by the relation of 'ſome in the ſame broyles, the *Papiſts had cunningly wreſted* '*our good Fathers from us*, that they could, and would do 'no further for us. Then yet complaining of our caſe, and 'opening our doubts unto them, we did as the Law afford-'eth, that the cauſe ſhould be brought before the *Ordinary*, 'in all doubts about ceremonies of the Church Eſtabliſhed 'by Law: and finding not our ſelves reſolv'd by our ordina-'ries, alas what could we do leſs, than quietly to ſuffer our 'ſelves (with great grief bewailing our flocks) to be ſuſpen-'ded, impriſoned and deprived. And this hath been the 'cauſe of all them, which have not uſed the Ceremonies ſo 'fully as ſome other of their Brethren.

By this 'tis evident, that as *Queen Elizabeth's* Education, natural temper, Intereſt of State, and I verily believe, Conſcience of Duty unto God inclin'd her to ſuch an eſtabliſhment in the *Eccleſiaſtical Conſtitution*, as might *be moſt grateſull unto the Papiſt*, even ſo ſome of the *Clergy* (who by *Heylin* are called *Melanchthonians* of whom *Whitgift* and *Bancroft* were principal in their times,) did their utmoſt by inſiſting ſo very much on the *Ceremonies*, *Subſcription*, &c. to the ſame end the *Queens* Majeſty did, whereby to the great grief of many Sound Proteſtants, the *Service of our Church* was *made to reſemble as much as poſſible, that of the Church of* Rome. But,

3. I'll now conſider the reaſonings of ſome Proteſtant *Diſſenters* from this *ſimilitude*, *likeneſs* and *agrement* there is *between theſe two ſervice books* againſt the *ordinary uſe of the* Engliſh *Liturgy*.

Whoever will make a due enquiry into the Hiſtory of the Reformation, will find that in *Edward* the 6th, his dayes, *Hooper* Lord Biſhop elect for *Glocester*, ſcrupled the *Epiſcopal Veſtments*, becauſe they had been invented cheifly for celebrating the Maſs with much pomp, and had been conſecra-

ted

ted for that effect. In *Queen Maries* time the exil'd Protestants at *Frankford*, such as *Knox*, and those of his perswasion, refused to Minister the Communion by the book of *England*, for *that there were some things in it placed only by warrant of man's Authority*, or no *ground of God's word for the same*, and had *also a long time very* Superstitiously *in the* Mass *been wickedly abused*. See discourse *of the troubles* at *Franckford*. Moreover in *Queen Elizabeth's*, and King *James's dayes*, several manifested their dislike of our *Liturgy* for this very reason, because 'twas so *like* unto the *Romish Service*. I'll give some particular instances with those reasons that were by 'em urg'd against a complyance with a Service Book, so like that of the *Papists*.

In a part of the *Register* you have the sense of Mr. *Edward Deering*, who sayes that; "The similitude that this book 'has, with the form of Prayer which the *Papists* used; I 'think declineth from the equity of these Lawes, *Deut.* 7. '25. *Deut.* 12. 30. *Deut* 18. 9. which things our fathers so 'much regarded in the Primitive Church, that their books 'are full of great complaints, against all similitude to be had 'with the *Gentiles*. Yea the second Councill of *Bracca* 'made a decree, that no Christian should have either Bay-'Leaves, or Green Boughes in their houses, because the '*Gentiles* so accustomed; And at this day all Reformed Chur-'ches in *France*, *Polonia*, *Helvetia*, *Scotland*, and other 'places have changed that *form of Prayer*, which prudence 'of all ages, if we shall condemn, the rebuke of the Apostle, 'I think will touch us. 1 *Cor.* 14. 36. *Came the word of God* '*out from you, or came it else to you only?* Secondarily, we 'have the *Psalmes*, *Venite*, *Benedictus*, *Magnificat*, *nunc di-*'*mittis*, usual in our Ministry, of which we can give no good 'reason. Nor I see no cause why we should more leave out 'the *Ave Maria*. And because of parting the Scriptures 'again into the Epistles and Gospels (which was not heard 'of before the dayes of Popery,) I dare not avow that this 'is that reverent handling of the Scripture, and the right di-

'viding

'viding of the word of truth, which St. *Paul* requireth. '2 *Tim.* 2. 15.

But the *Abridgment* is much more full on this Subject, ſhewing what are the many Scriptural Arguments againſt all complyances with the Superſtitions, the which is farther confirm'd, not only from the *Fathers*, the *Tranſmarine Proteſtant Divines*, but alſo by *our own* Old Proteſtant *Doctors* of the *Church of England*. Take it as in the *Abridgment*, where 'tis aſſerted, that 'tis contrary to the word of God, to uſe ſuch ceremonies in the worſhip of God, as man has deviſed, if they be notoriouſly known to have been of old, and ſtill to be abuſed unto *Idolatry* or *Superſtition*, by the *Papiſts*, eſpecially if the ſame be now of no *neceſſary* uſe in the Church; Where note, that the Ceremonial part of the Engliſh Service that is like unto that of the Romiſh, is what has been abuſed by the *Papiſts* to Idolatry or Superſtition, but yet are not ſo neceſſary to Divine Worſhip, but that the worſhip may be compleat, decent and orderly without 'em but to their reaſons, this may appear ſay they.

1. 'By the Second Commandment which forbids all pro-'vocation unto ſpiritual fornication, as the 7th. doth unto that 'which is Carnal.

2. 'By the Commandment and direction God hath given 'us in his word to ſeparate our ſelves from Idolaters, and be 'as unlike to them as may be, eſpecially in their Religious 'Obſervations and Ceremonies, to aboliſh not only all Idols, 'but alſo all the *Ceremonies* and *Inſtruments of Idolatry*, and 'that ſo as we may beſt ſhew our utmoſt deteſtation to them, 'and root out the very memory of them, to caſt away even 'ſuch things as had a good Original, and uſe (if they be not 'ſtill neceſſary, or commanded of God) when once they 'are known to have been defiled by Idolatry, or abuſed un-'to it.

3. 'By the equity and reaſons of theſe Commandments 'which we find ſet down in Holy Scripture, *viz.* 1. The '*deteſtation which the Lord* our God (being a jealous God) beareth

'beareth unto *Idolatry*, and all the Inſtruments and Tokens 'thereof, as unto Spiritual Whoredom. 2. That we cannot 'be ſaid ſincerely to have repented of the Idolatry or Superſti-'tion, whereby we or our Fore-fathers have provoked the 'Lord, unleſs we be aſhamed of, and caſt away with deteſtati-'on all the *Inſtruments* and *Monuments of it*. 3. That we ſhall 'be in danger to be corrupted in the Subſtance of Religion, and 'purity of Doctrine, and even to fall back again unto idolatry, 'if we conform our ſelves to Idolaters in their Ceremonies, 'and retain the Monuments of their Superſtition, yea if we 'ſhew not all deteſtation unto them. 4. That our holding 'of Conformity with Idolaters in their Ceremonies (wherein 'they repoſe the greateſt part of their Religion,) will be a ſpe-'cial mean to harden them in their Superſtition. 5. That ſee-'ing the *Pope* is reveiled to be that great *Antichriſt*, and his 'Idolatry troubleth the Church, at this day more than any 'other, and our people converſe more with Papiſts than with 'any other Idolaters, there is more danger in the retaining of 'the *Ceremonies* and Relicks of Popery, than of any other Ido-'latry whatſoever.

4. 'By the judgment of the *Godly Learned* of all *Churches* 'and *Ages*, who have conſtantly taught and given Teſtimony 'to this Truth, that *Chriſtians are bound to caſt off the Ceremo-'nies* and *Religious Cuſtomes* of *Pagans*, *Jewes*, *Idolaters* and '*Hereticks*, and carefully to ſhun all Conformity with them 'therein.

'In the Councell of *Nice* it was decreed, that Chriſtians 'might not keep the Feaſt of Eaſter at that time, nor in that 'manner as the Jewes did: Let us (ſay they) in nothing agree 'with that moſt deteſtable rout of the Jewes.

'And in another Councill, that none ſhould faſt on the Lord's 'day, becauſe the *Manichees* had taken up that day to faſt on, 'which alſo *Auguſtine* alledgeth and approveth of in another 'That ſuch Altars as were ſet up in the Country, and High-'ways, in memory of the Martyrs, ſhould be aboliſhed, al-'though they were pretended to be ſet by Revelations or Vi-'ſions, and that ſolemn requeſt ſhould be made to the *Empe-'rour*, that all Reliques and Monuments of Idolatry might

'be utterly destroyed. And this decree we find cited by *Dr.* '*Fulk*.

'In another *Councill* it was decreed, that none of the Clergy 'should forbear or make scruple to eat Flesh, that they might 'shew themselves to differ from the *Priscillianists*. In *another*, 'that Christians should not deck their houses with Bay leaves, 'and Green Boughs, because the *Pagans* did use so to do. 'That they should not rest from their labours those dayes that 'the *Pagans* did, and that they should not keep the first day of 'every Month as they did. In another, that Christians should 'not celebrate Feasts on the Birth dayes of Martyrs, because 'that was the manner of the Heathen. *Tertullian* is large and 'vehement in this point, as (saith he) we may give nothing to 'the service of an Idol; So may we borrow nothing from the 'service of an Idol; If it be against Religion to sit at Table in 'an Idols Temple, what is it to be seen in the habit of an Idol. 'Again, no habit or apparel is esteemed Lawfull amongst us, 'that hath been dedicated or appointed to so unlawfull an Act. 'Thou that art a Christian must hate those things, the Authors 'and Inventors whereof, thou canst not choose but hate. In 'another place he affirmeth, that Christians might not wash 'their hands, nor lay aside their Cloakes before Prayer, nor sit 'upon their Beds after Prayer, because the Heathen used so to 'do. *Melchiades* Bishop of *Rome* decreed, that no Christians 'should fast on the Lord's day, or on the Friday, because it 'was a known custom of the *Pagans* to fast on those dayes. '*Ambrose* taught *Monica*, the Mother of *Augustine*, as *Augu-* 'stine himself reporteth it, which is also alleadged by Bishop 'Jewel, to leave bringing of Wine and Cakes to the Church, 'as she was wont to do, because she might not Lawfully give 'such a shew of Conformity with the *Gentiles*. *Augustine* him- 'self also prescribing a direction how to winn the *Pagans*, 'hath these words, if you ask how the *Pagans* may be won, 'how they may be enlightned, how they may be called to Sal- 'vation? leave all their Solemnities, forsake their Toyes. '*Gregory* (as we find him cited by Bishop *Jewel*) alleadgeth and 'approveth of a decree of the Councell of *Toledo*, which 'forbade the Ceremony of *thrice dipping in Baptism*, because

'it

'it was the cuſtom of certain *Hereticks*. *Leo* adviſeth all Chri-
'ſtians to ſhun the viperous conference of Hereticks, and that
'in nothing they would be *like* unto them, who in name only
'are Chriſtians. The judgment of the Church of *Scotland*,
'appeareth in a Letter, written from a general Aſſembly held
'at *Edenborough* 1566. unto the Biſhops of *England*. In which
'(beſides many other ſentences to this purpoſe,) thus they
'write; If *Surplice*, *Corner Cap* and *Tippet*, have been badges
'of *Idolaters* in the very Act of Idolatry, what have the Preach-
'ers of Chriſtian Liberty, and the open Rebukers of Super-
'ſtition to do with the dregs of the Romiſh Beaſt. And more
'plainly in the confeſſion of their Faith, whereunto his right
'excellent *Majeſty*, with others of the cheif ſtates of that
'Kingdom, did ſolemnly ſwear and ſubſcribe, where we find
'theſe words. [*We deteſt all* the Ceremonies *and falſe Doc-*
'*trine of* the *Roman Antichriſt*, added to *the miniſtration of*
'*the true Sacraments*; *We deteſt all his vain Allegories, Rites,*
'*Signes* and *Traditions brought into the Church without the Word*
'*of God.*] ——————— 'Thus have ſuch as have been
'chief *Pillars* in our own Church, judg'd of the *Monuments*
'*of Idolatry*, aad all Conformity with Papiſts in their Ceremo-
'nies. Mr. *Rogers* (that Holy Martyr) would not conſent to
'a Canon that was to be made in King *Edward*'s dayes for the
'Clergies Uniformity, in *Cap*, *Tippet*, and the reſt of the Ap-
'parel, unleſs it might be decreed that the Papiſts for a *differ-*
'*ence* between them and others, might be conſtrained to wear
'upon their ſleeves a *Challice* with an *Hoſt* upon it.

'Our late *Queens* injunctions require, that all Monuments
'of Idolatry and Superſtition be ſo utterly extinguiſhed and de-
'ſtroyed, that there may remain no memory of them either in
'our Churches or Houſes. And the Book of *Canons* made *An-*
'*no Dom.* 1571. *That no man wear the grey Amice, or any other*
'*garment defiled with the like Superſtition.*

'Biſhop *Jewel* in one place approveth the judgment of *Ter-*
'*tullian*, and the Fathers of that Age: who forbade Chriſtians
'to wear Garlands of Bay, not for that (ſaith he) the thing
'was ill of it ſelf, but for that they would not ſeem to follow
'Idolaters. It had ſome appearance of evil. And in another

'place, ſpeaking of ſundry of the Popiſh Ceremonies, *you* 'have (ſaith he, ſpeaking to the Papiſts,) *ſo miſuſed theſe things,* 'or rather ſo *defiled and bewrayed them with your Superſtitions,* 'that we can no longer continue them without breach of Conſci-'ence.

'Biſhop *Pilkinton* miſliked, that in our Liturgy we are ſo 'like the Papiſts; In *Marriage* (ſaith he) and many other things 'beſides, we are but too like unto them; That is our fault ge-'nerally, that we differ not more from them, in all our Mini-'ſtry.

'Biſhop *Weſtphaling* (in his Treatiſe of Reformation) al-'leadgeth to this purpoſe, and alloweth this ſentence of *Augu-'ſtine*, whoſoever (be he Jew or Gentile,) that ſhall obſerve 'the Ceremonies of the Jewes, not only he that doth it unfeign-'edly, but even he that doth it to any other intent, tumbleth 'himſelf into the Bottomleſs pit of the Devil.

'Biſhop *Bilſon* (defending the Reformed Churches againſt a 'ſlander of the Papiſts,) reporteth thus of them, as approving 'and allowing them in it; The Reformed Churches (ſaith he) 'are ſo far from admitting the full doſe of your Hereſies, that 'by no means they can digeſt one dram of your Ceremonies.

'Dr. *Humfrey* ſpeaking of *Conſtantines* zeal in forbidding 'all Conformity with the Jewes, affirmeth; That all men 'ought to imitate him therein, and refuſe to conform them-'ſelves to the enemies of God in any of their Ceremonies. 'And in another place he profeſſeth plainly both his deſire and 'hope of the utter aboliſhing of the Ceremonies, and of all 'the Monuments of Popiſh Superſtition that yet remain in our 'Church.

'Dr. *Fulk* in one place ſaith; If any man miſlike our form 'of Service, as not differing ſufficiently from yours, he ſhew-'eth his greater zeal in deteſtation of your Idolatry and Blaſ-'phemy. And in another; We abhorr (ſaith he) whatſoever 'hath but a *ſhew* of Popery. In another place he gives this for 'a reaſon, why our Miniſters uſe to ſtand at the North-ſide of 'the Table at the Communion, that we might ſhew our ſelves 'thereby unlike to the Papiſts,

'Dr.

'Dr. *Andrews* now *Dean* of *Weſtminſter* hath this Speech 'in his Catechiſm, if it be true that is in *Jude* 23. that we 'muſt hate the very Garment that the fleſh had ſpotted, ſurely, 'becauſe the Idol is as unclean and abominable, no leſs abomi-'nable muſt that Garment be, that it hath ſpotted.

'Dr. *Sutcliffe* maketh this one of his principal Arguments 'againſt the Papiſts; that they have derived moſt of their Ce-'remonies and Cuſtoms from the *Jewes* and *Pagans*. See alſo 'a moſt plain and pregnant Teſtimony of Mr. *Greenham* for 'this our firſt Argument in the laſt Edition of his Workes. 'But above all others that ever were read, *Marbury* is moſt pe-'remptory and bitter in this point. And as all theſe Divines 'agree with us in this our firſt Argument againſt the Ceremo-'nies, ſo do they and others alſo, in the reaſons we have brought 'out of the Scriptures to confirm it by. For they hold.

1. 'That thoſe *Lawes*, that we have alleadged out of the 'Old Teſtament againſt the Monuments of Idolatry, do bind 'us as much as they did the *Jewes*, and from them they con-'clude as we have done, that all Reliques of Popiſh and Hea-'theniſh Superſtition, are to be baniſhed out of the Church of 'of Chriſt; Of this judgment are *Calvin*, *Martyr*, *Grineus*, '*Wolphius*, *Urſinus*, *Macabeus*, *Zanchius*, *Simterus*, *Zepperus*, 'our own Book of Homilies; Dr. *Fulk* and others.

2. 'That *Ezekiah*, *Joſiah*, and the reſt of the Godly 'Kings of *Judah*, which ſhewed moſt zeal in aboliſhing thoſe 'things which had been abuſed to Idolatry, did no more than 'they were bound by the *Law* of God to do, and that from 'their example the Argument holds ſtrong againſt the Monu-'ments of Idolatry now, becauſe all Chriſtians are bound to 'imitate their zeal therein. Of this judgment was *Auguſtine*, '*Calvin*, *Martyr*, *Wolphius*, *Lavater*, *Zanchius*, *Zadeel*, 'Biſhop *Jewel*, Biſhop *Bilſon*, Dr. *Fulk*, Dr. *Rainold*, *Dr.* '*Andrewes*, Mr. *Perkins*, and others.

3. 'That the retaining of the Popiſh Ceremonies will cer-'tainly be a means to indanger the doctrine that we profeſs, 'and to bring the people back again to Popery. This was the 'judgment of the divines of *Saxony*, and of them of *Ham-'burgh*, of *Luther*, *Oecolampadius*, *Calvin*, *Bucer*, *Martyr*, *Wolphius*,

'*Wolphius*, *Chemnitius*, *Pezelius*, *Zanchius*, *Dr. Andrews*, '*Mr. Greenham*, and others.

4. 'That the retaining of the Ceremonies of Idolaters 'will cauſe them to inſult over our Religion, as if it could not 'ſtand without help from them, and ſo *harden* them in their 'liking of their own Idolatry. This reaſon hath been uſed 'againſt Conformity with the Jewes, by *Conſtantine* the Empe-'ror, and by all the fathers in the firſt Councell of *Nice*, and 'againſt Conformity with the Papiſts, by *Brentius*, *Muſculus*, 'Biſhop *Jewel* and others.

'Fourthly, we are confirmed in this our perſwaſion that it is 'unlawfull to retain the ceremonies of the Papiſts, by experi-'ence of the great hurt they have done, and do daily in the 'Church. For we find.

'That ſome of the learnedſt of our Engliſh Papiſts (namely '*Martial*, *Briſtow*, and he that penned that Petition for the 'Papiſts, which *Dr. Sutcliffe* and *Mr. Powel* have anſwered,) 'have by this Argument juſtified their Church and Religion, 'that *we have borrowed our* ceremonies *from them*, yea ſome of 'them (as *Harding*, *Martial*, and he that wrote the *Apologe-'tical Epiſtle* for our *Engliſh Papiſts*,) have profeſſed, that this 'was to them an evident Argument, that Queen *Elizabeth* did 'in her conſcience like well of their Religion, becauſe ſhe liked 'and maintained their ceremonies, and the ſuperſtitious multi-'tude, do uſually defend the bleſſing of themſelves with *croſ-'ſing their Breaſts* and Foreheads, by our Croſſing our children 'in Baptiſm. So far the *Abridgment*.

To which I'll not make many an addition, becauſe I think 'that the reaſonings of thoſe Reverend *Divines*, thoſe great *Doctors* and Biſhops of the Church of *England* are ſo weighty and important, that an impartial *Reader* cannot but conclude: that though the influence this Argument may have on ſome be inconſiderable, yet it may be ſtrong and very cogent in the judgment of others, in order to the obliging 'em to refuſe to joyn with the Church in the uſe of the *Engliſh Service*: eſpeci-ally at *ſuch a time* as this, wherein *we are under the fearfull ap-prehenſions of* Popery.

If

If ever a Popiſh Succeſſor ſhould enter the Engliſh Throne, we may eaſily ſuppoſe, he'll do his utmoſt for the re-introduction of his own Religion amongſt us, the which *now* cannot be done with more eaſe and ſpeed, than the firſt eſtabliſhing the Proteſtant Religion in this Kingdom has been. For, as the generality of the people were for Popery *then*, they are *now* as much againſt it, and therefore as the firſt Reformers *ſuited* the progreſs of the Reformation to the temper of the vulgar, ſo muſt the Papiſt *now*, and as King *Edward* argued for the Engliſh *Liturgy*, from its agreableneſs with the *Romiſh*; So *now* the Papiſts will argue on behalf of the Romiſh Service, from its agreableneſs with our Engliſh, and ſay, if 'twere good under an Heretical Under, why ſhall it be leſs ſo under a Catholick King, then (they may ſay) you have with the approbation of his Holyneſs the *Pope*, what formerly you had by the good liking of the Heretick only.

'Tis not improbable that at firſt the *Pope* will be content, we ſhall uſe the ſame Liturgy we now have, with very little alterations, and to gain *England* under his Tyranny, will conſent to what Pope *Pius* would have done in Queen *Elizabeth's* days, and a late Pope in *Laud's* time: and then by little and little add unto the Liturgy, ſometime a few Prayers, and again for the greater Solemnity, Decency and Order in the Adminiſtration of Baptiſm, may add to the ſign of the Croſs, that of *Salt* and *Spittle*, and *Lights*, &c.

Seeing then this may be ſo, there are many among the *Diſſenters*, who are afraid to comply with the uſe of the Engliſh Liturgy, leaſt by their practice they give an unanſwerable advantage *to their* implacable enemy the *Papiſt*. They are aware of the deſign, they are ſenſible how the *Romaniſts* have been practiſing on the *Church of England*, and what uſe they'l make of their not driving on the Reformation much farther, and therefore *now*, in *this day* do think, they ſhall highly provoke the Lord to jealouſie, ſhould they give countenance to the *Service Book*, which may be ſo eaſily improved to the advancing the ſuperſtition of the Roman Catholick.

But if after all it be ſaid by any, that theſe things are *Light-points*, and not ſo much to be inſiſted on, no other anſwer ſhall be

be given, but that of the Reverend *Mr. Dering* in his reply to an objection of a like nature, as 'tis in a *part of the Regiſter.* 'If I ſeem curious, or ſtand upon light points, (beſide that in 'the worſhip of God there is nothing light,) ſo the *Conſcience* 'of man is exceeding tender, that it will neither be troubled 'nor touch'd in the leaſt tittle, contrary to the perſwaſion of 'truth The weight of ſin is not in *ſubſtance* of *matter*, but 'in the Majeſty of God, that is offended, and be the thing *ne-* 'ver ſo little, yet the breach of his Commandment deſerveth 'death. This faith we have learn'd of him, that is the wiſdom 'of the father, and our only Prophet, that is, whoever ſhall 'break one of theſe *leaſt* Commandments, theſe words which 'are *ſhall break one of the leaſt*, have every one a greater weight 'than may be contemn'd of any man.

Argument IV.

There is in this Service Book a ſtrange diſorder and confuſion unworthy the grandure and Majeſty of that God, unto whom we make our approach in Prayer. God is a great King, his Name is dreadfull even among the Heathen, he is great and greatly to be feared and reverenced even in the Aſſembly of his Saints. God is in Heaven, we on the Earth, and therefore as our words muſt be few, even ſo muſt they be utter'd in the graveſt, and moſt ſerious manner. God is a jealous God, and 'tis dangerous to trifle with him, when we come to worſhip him; Yea God is a God of Order, and not of Confuſion, and therefore our Addreſſes ſhould be in the moſt Solemn Order.

This all will grant, but the queſtion is, *whether there be any ſuch* diſorder *in the Common Prayer Book*; For this has been formerly objected againſt the *ex tempore* and *free Prayer* of *Diſſenters*, who are ſaid to enter raſhly into God's preſence, and pray after the moſt diſorderly manner conceivable, how then comes this to be urg'd (may ſome ſay) againſt that ſet form of Prayer, which has been with the greateſt deliberation of the Fathers of the Church Compos'd. I reply,

That

That the *Reader* may the more distinctly Comprehend what I have to offer on this Fourth head of Argument, I must beseech him to consider. 1. That I am not defending such as will inconsiderately Rush into the presence of Almighty God, and prophane instead of honouring the name of God in Prayer. I durst not plead for such an Irreverent or uncomely practice. Neither 2. Do I design to offer any thing against those, who will seriously meditate on what they have to do, when they make their approaches unto the Throne of Grace. Premeditation on the matter to be prayed for, on the Method of the Address, yea, and on the choice of Expressions, is so far from a Sin in my Judgment, that I verily believe it to be a duty. Neither, 3. Do I Object against the prudent and necessary Use of some set form of Prayer in publick, for many may be endow'd with the Grace of Gods Spirit, who abound not with its Gifts, and 'tis not enough that a man has the Grace of Gods Spirit to enable him to be the Mouth of Others to God in Prayer, 'tis the *Gift*, that in this Case is requisite, the which some may not have who yet must pray in publick, or publick Worship must be totally omitted, in which Case the using a Form of Prayer is not only lawful, but highly expedient.

These things premised, the *Reader* may easily perceive who it is, for whom I do not Apologize, as well as that I am not arguing against the Divine Service Book, as it Contains a *Form of Prayers*, nor as it a form imposed, which yet I approve not of, but as 'tis *such* a *form* so *disorderly*, and *Confused* a *Form*.

This is insisted on in the *Altar of Damascus*, and in the *Lincoln Abridgment*. In the Altar it is thus expressed.

'Then again their Prayers are shred into so many small pieces, 'They *pray in Two or Three Lines, and then after having read*, 'some *other things come, and pray as much more, and so to the Twen-* 'tieth *or Thirtieth time, with pauses between.* Prayers should be 'continued together, not cut off, and interrupted, or cut in small 'pieces. They do with their Prayers, as they do with their Go- 'spels and Epistles which they rent from their Contexts, which 'would serve for memory and greater Edification. So far he. To whom I add, That if a *Dissenting Minister* in Pulpit before his Sermon, when he addresses himself to God in Prayer, should utter Three or Four Sentences in Prayer, and then go off to another thing, to the reading Two or Three Verses in the Bible, and then to his Prayer, and then to Reading, would not the gene-

rality of the Church ſay, this Diſſenting Miniſter, by Confounding Reading and Prayer, offers up his Requeſts after a moſt diſorderly manner. But to the *Abridgment*.

In the Abridgment 'tis urg'd, 'That by this Book ſundry 'things, that bring great *Diſorder* and *Confuſion* unto the Worſhip 'of God are appointed As that the People ſhould ſay after the 'Miniſter whole Sentences of Prayer and Scripture, yea the Mi-'niſter one part of the Prayer, and the people another, and in 'ſundry parts of the Letany, the people make the Prayer, and the 'Miniſter only directs them what to pray for.

The Miniſter at ſome time muſt pray, and the People give the reaſon of the Prayer; for Inſtance. The Miniſter Prayes ſaying, *Give peace in our days O Lord*, and the people make their Anſwer, *Becauſe there is no other that fighteth for us, but only thou O God*, as if Almighty God *alone* had not been able to defend them in the time of War, whence they Pray unto God for the ſending Peace. But cannot that *God*, who ſendeth Peace by putting an end unto Wars, preſerve and protect in the day of Trouble. If he can, to what purpoſe is this Argument urg'd. Again an alteration is made in the State of this Affair. The Miniſter gives inſtruction, or rather as a beginner of the Prayer, mentions the *Matter* or *Thing* to be prayed for, and the people muſt proceed to the making it a *formal* Prayer, whence 'tis, that whereas the Miniſter in the publick Aſſembly ſhould be the Mouth of the people unto God, The Miniſter being ſilent, the people altogether with a loud voice, a diſtracting Murmur are their own Mouth. Thus, *From Fornication, and all other deadly Sin*, (as if ſome ſins were not Mortal, but Venial) *and from all the Deceits of the World, the Fleſh, and the Devil*, ſo far the Miniſter proceeds, and then make a ſtop, from whom the people take it adding *Good Lord deliver us*. Again, *O Lamb of God, that taketh away the ſins of the World*, ſays the Miniſter with the greateſt ſeeming fervour and affection, but yet in the midſt of the ſentence, his warm affection is ended, and the people proceed to ſay, *Grant us thy peace O Lord*. Again they muſt be as they were *in Statu Quo*, and the Miniſter prayes, *O Lord let thy Mercy be ſhewed on us*, to which Petition the people either add, *their ſence*, or *Limitation*, or *Reaſon* of the Prayer, *as we put our Truſt in thee*.

Beſide at ſome one meeting of the Aſſembly, the *Pater-Noſter*, or Lords Prayer is to be repeated Six or Eight ſeveral times, and the

the *Gloria* Patri Twelve, beſide the many *Kyrie Eleeſons* and *Chriſte Eleeſons*, *Lord have mercy on us*, *Chriſt have mercy upon us*, the *Reſponces*, the *Verſicles*, *&c.* Alas how ridiculous would this be interpreted by the generality of thoſe who are now Sons of the Church, ſhould the Diſſenters have uſ'd ſuch a practice!

This *Argument* receives ſtrength from what I find inſiſted on by by ſome of His *Majeſties Commiſſioners* in the *Account of all the proceedings of the Commiſſioners of both perſwaſions*, where 'tis thus Argued, Vid. 'As we find that the Miniſter is the Mouth of the 'people to God in publick (which Scripture, and the neceſſity of 'Order do require,) So we are loath to Countenance the people's 'Invading of that Sacred Office, ſo far as they ſeem to us to do, 'By reading half the Pſalms and Hymnes. 2. By ſaying half the 'Prayers as the Miniſter doth the other half, —— 4. By being the 'only Petitioners in the far greateſt part of all the Letany by their '[*Good Lord deliver us*] and [*We beſeech thee to hear us good* '*Lord.*] While the Miniſter only reciteth the Matter of the 'Prayer, and maketh none of the requeſt at all; we fear leaſt by '*purity of reaſon*, the people will claim the work of preaching 'and other parts of the Miniſterial Office. 3. And we mentioned, 'that which all our Ears are witneſſes of, that until half the Pſalms 'and Hymns, *&c.* are ſaid by ſuch of the people as can ſay them, 'the *Murmur* of their Voices in moſt Congregations is ſo unintell-'gible and Confuſed, as muſt hinder the Edification of *all the reſt*; 'for, who is edified by that which he cannot underſtand. This you'l find page 29, but in page 60, we have account of the *Rule*, and *Order of Prayer*, with a full Demonſtration, That the *Common Prayer* is *not agreeable unto any juſt Rule*, or *Order*.

'There are (ſay they) *Two Rules* of Prayer; *One* is the *Nature* '*of the things Compared* (in Matter and Order) with *Nature* and '*Neceſſity*; The *Other* is the *Revealed Will of God in his word*, in *Ge-*'*neral* the *Holy Scripture*, more *Eſpecially* the *Lords Prayer*: The 'Liturgy (for the greateſt part of the Prayers for *dayly Uſe*) is '*Confuſed* by whichſoever you meaſure it. You ſeem much to ho-'nour the *Lords Prayer* by your frequent Uſe of it (or part of it) 'we beſeech you diſhonour it not *practically*, by denying it by 'Matter and Order, to be the *only Ordinary and Perfect* Rule; 'We know about particular Adminiſtrations, where it is but cer-'tain ſelect Requeſts, that we are to put up, ſuited to the part-'cular Subject and Occaſion, we cannot follow the whole Me-

'thod of the *Lords Prayer*, which containeth the heads of all the 'parts, where we are not to *take in all* the parts; we cannot 'take them in that Order. But that none of all your Prayers should 'be form'd to that perfect Rule; that your *Letany*, which is your 'Comprehensive Prayer, and that the Body of your dayly Prayers, '(broken into several Collects) should not (as set together) 'have any considerable respect unto *that Order*, nor yet to the 'Order, which reason and the Nature of the thing requireth '(which is observed in all things else) and yet that you should so 'Admire *this*, and be so tenacious of *that* which is conceived 'Prayer, you would call by worse names than *Confusion*, this 'sheweth us the power of prejudice.

By this the Reader may perceive how much the *Non-Conformists* are for a *decent Order*, and *Comely Method* in *Prayers*, but the *Conformist* against it, and how much the Non-Conformist are for the right use of the Lords Prayer, even when the Conformist are not at least practically for it. Whence we may see how unreasonable it is to make such a Noise and Clamour, as if the Dissenters rejected the *Lords Prayer*, or were against its use, whereas in truth the Dissenters are much more for the *Right use of the Lords Prayer*, than the Conformists are.

Whoever will understand the true State of this Controversie, must consider what the great design of the Disciples in *Asking*, and of Christ in granting their Request about Prayer was, the which he can no sooner with just deliberation, and impartially do, but will be satisfied, that the thing the Disciples desired was to be *Taught how to Pray*, Lord *Teach us* as *John* taught his Disciples *How to Pray*, and they desire to be taught, not that they prescribe unto Jesus Christ a Method in which he should teach 'em, for that became not *Disciples*, even *Scholars*, who are to Learn, but not to teach. This being the desire of the Disciples to be taught to pray, not to have a form of VVords to be Verbally and Syllabically rehearsed, or repeated, but *Rules* or *Presidents* for the *directing 'em*, how to pray. The answering of their Request was the Design of Christ in giving 'em the Lords Prayer, which was principally intended for the *Direction* of the Disciples, who were as *Matthew* expresseth it, Oblig'd by that Command *when* ye Pray, say, Our Father, so say after *that manner*, when you pray,

pray, or whenever you pray. The Command is perpetual, Obliging at all times of prayer so far, as the particular Occasions of Prayer will admit, every Prayer we make must be according to this Command of Christ.

But will any say, That the meaning is, when ever you pray, repeat the very *words*, and *Syllables* of the Lords Prayer; Let not one Prayer be made without the Repetition of this Prayer. If so, then, whereas now the *Lords Prayer* is repeated in the Church six or eight times some Mornings, it should be so Twenty or Thirty, even at the end of every Collect, or other short Prayer. This none will assert, which is enough to shew, that none do understand the words of *Luke*, [*when you pray say*] to be in this sense, namely, *when ever you pray, repeat* these *words* and *Syllables*, for none do it, none of the Church of *England*, nor among the Papists. The true sense then of those words in *Luke* is more fully given us in *Mathew*, when you *pray say after this manner*, that is, The *Lords Prayer* is given as a *Form*, a *Rule*, a *Directory* of *our Prayers*, A Rule to be prayed by, which Rule is transgressed by such, who when they pray, will cut their Prayers into many shreds and pieces. The Lord Christs Prayer was but *One continued* Prayer, all its parts most admirably connected, he did not say, *Our Father*, and teach his Disciples to add, *Which art in Heaven.*

This is enough to evince that the *Common Prayer* Book is not according to the Rule of *Christ*, and that although according to the *Rubrick* a part of the Lords Prayer is so frequently rehears'd in one Morning, as if the rehearsing several *Pater nosters* was *ex opere Operato* sufficient to procure the pardon of Sin; yet the *Dissenters*, who do pray *unto him*, unto whom they are directed by the *Lords Prayer*, for *such things*, as are more generally contain'd in it, keeping as near as they can to the same Method, do not only keep more close to the command of Christ in *Luke*, but moreover set an higher value on the *Lords Prayer* than these Conformists, who, by keeping to the *Rubrick*, at most do make it but the end of some of their Prayers.

But to return from this necessary Digression, to what is farther insisted on by the aforesaid Commissioners, p. 62. 'Tis said,

'But

'But if we may (according to the Common Prayer Book) begin 'and end, and seem to withdraw again, and make a Prayer of 'every Petition or two, and begin every such Petition with God's 'name, and Christ's merits, as making up half the Form, or 'near; *Nothing* is an *affected empty tossing of God's name in Prayer*, 'if this be not, we are perswaded, if you should hear a man in a 'known *ex tempore* Prayer do thus, it would seem strange and 'harsh even to your selves.

This being so, there are some among the Dissenters, who considering how jealous God is in matters of his worship, how pure, and how holy, are afraid to draw near to God in this disorderly and confused manner, when they have the opportunity of addressing themselves to the Throne of Grace, in a way more agreeable to his Holy and most Blessed Will; When they have a Male in their Flock, they are afraid to offer a corrupt thing, least they thereby expose themselves to that curse in *Mal.* 1. 14. If they should make their approaches in this disorderly manner unto God, *will he not say, offer it now unto thy Governours, will he be pleased with thee*, or *accept thy person?*

Argument V.

In the Abridgment, an Argument against the Ceremonies, to which those who joyn with the Church of *England* must shew their approbation is fetch'd from the *mystical significancy* of 'em thus; 'All humane Ceremonies (say they) being appropriated to 'God's Service, if they be ordain'd to teach any Spiritual Duty 'by their mystical signification, are unlawfull.

That this Argument may appear in its fuller strength, 'twill be requisite to consider the nature of *Religious Worship*, as well as a *Religious Ceremony*, and to make some enquiry after the *power*, man has given him to *appropriate Humane Ceremonies to God's worship.*

1. whoever will consult the Learned of most perswasions, will find 'em to agree in the general about the nature of external worship, and a Ceremony of Religion Dr. *Covel* a great asserter of the English Ceremonies in his *modest and reasonable examination* &c. *Chap.* 6. has very handsomely given the sense of the Church of *England*, in *Bellarmine's words* as neer as an English Translation can well be to a Latine Original. Whoever will but compare

pare *Bellarmine's* 29th. *Chapter de effectu Sacramentorum,* with what Dr. *Covel* has in his 6 *chap.* will find the agreement to be almost *verbatim*; *Ceremonia* (sayes *Bellarmine*) *est actus externus Religionis, qui non aliunde habet laudem, nisi quia fit ad Dei honorem*; that is, as *Covel*, without making any mention of his Master *Bellarmine*, Translates it, *ceremonies are all such things as are the external Act of Religion, which have their commendation and allowance from no other cause, but only that in God's worship, they are virtuous furtherances of his honour.* Thus *Covel*, who borroweth his explications, as well as arguments from *Bellarmine*, in order to the making the stronger defence of English Ceremonies, is so bold as to take the whole substance thereof from him, without any considerable variation, whereby we may find that the Church of *England* agrees so far with the Church of *Rome* in this matter, as to make a Ceremony of Religion to be. 1. *An external Act expressive of inward worship. Actus externus interno respondens, qui est quælibet externa actio, quæ non aliunde est bona, nisi quia fit ad Deum colendum*; That is, as *Covel* Translates it, *the External Act answering the* internal, which is *no otherwise good or commendable than that it vertuously serveth to the inward worship of God,* 'tis an outward sign representing the inward frame of the Spirit, as 'tis after God. 2. 'Tis also a *virtuous furtherance* of inward Religion, which is to the honour of God; It is apt to *stir up* the dull mind of man to the remembrance of his duty to God, by some notable and special signification, whereby he might be *edified.* Ceremonies of Religion are means whereby the dull mind is stirred up to the remembrance of duty, and whereby the Soul is edified (*i. e.*) strengthned and confirm'd in grace; Then is a man edified when his graces are suscitated, stirred up, strengthen'd, encreas'd or confirm'd.

This description of a Religious Ceremony is not only what *Bellarmine* and *Covel* out of him give us, but also the same, to which a late Author in his *verdict upon the Dissenters Plea*, gives his approbation. *Page* 57. 'That such mystical Ceremonies, or Symbolical representations are not sinfull, (sayes he) I am fully convinc'd, because they are good for the use of edifying; For whatsoever is apt to *inform* me, and put me in mind of my duty, and to *excite* me to perform it; That is certainly for my edification, because to *inform, to admonish,* and excite is to *edifie,* and that some mystical Ceremonies are of this nature, is too notorious to

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be deny'd. So far the *Answer to Melius Inquirendum.*

The same is asserted in the Discourse that is prefix'd unto the *Common Prayer*, concerning the Service of the Church, where 'tis expresst, *That the Ceremonies are by some notable signification, design'd to stir up the dull minds of Men to the Remembrance of their Duty.* Their use is for the exciting to Duty as well as for instruction.

This is that they say concerning the Nature of a Ceremony, whereby it seemeth to some very evident, That there is a great Difference between a *Religious Ceremony*, and a *necessary Circumstance of Religion.* The *former* is a part of External Worship, the *latter* but an Appendix. Some *Circumstances*, such as time, and place, *&c.* are *necessary* unto, though no *parts* of Worship, but an *humane Ceremonie*, though not necessary unto, yet is made a part of Worship. We cannot worship God but in some time, and in some place, but can do so without any of these humane significant Ceremonies, which yet are made a part of external Worship, which is but the expressing and setting forth of the Internal by outward signs, by which as by certain outward bodily Shadows and Colours the *Spiritual* and Inward Worship of God is made *visible*, and sensible to others, as the Learned *Bradshaw* expresses it.

Much more might be said by way of Explication, but this is enough to evince, that a Religious *Ceremony* is *significant of those inward motions of the heart that are directed unto God*, and consequently a part of External Worship; and more than a *Circumstance.* That the Ceremonies in Controversie are of the same Nature with some of those in use among the *Papists*, *Jew*, and *Heathen*; for which reason, who ever can justly appropriate the English Ceremonies to Gods Worship, may, for the same reason appropriate those of the *Papist*, *Jew*, or *Pagan*, and, that there is too much of the *Nature of a Sacrament* assigned unto 'em, in that they are not only *significant*, but moreover adapted for the *stirring up the dull mind unto an edifying Remembrance of duty.*

This said, of Religious Worship and Ceremonies. The next enquiry is concerning *what power man has given him to appropriate* humane Ceremonies *unto Gods Worship.* By *humane Ceremonies* the Dissenters (If I mistake 'em not) understand such Ceremonies as are neither *Natural*, nor of *Divine Institution*, but of *Mans Invention* only, By *appropriating 'em to Gods Worship*, they mean

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an *Ordaining*, or an *using them* after a solemn and *Religious* manner *for Spiritual uses*, and *ends*, not for Civil or Temporal, but as outward Notes and Testimonies of those things that make us Spiritual. The ordaining or Using 'em as significant of inward Grace, and for the suscitating and stiring up those graces thereby signified. The which is supposed to be done even when the Worship may be compleat and exactly agreeable to the word of God without them.

This appropriating humane Ceremonies to Gods Worship is not only an Unaccountable adding unto Gods Worship, but a making that a part of Christs Religion, which God never made to be so, which is as unlawful in *Protestants*, as 'tis in the *Papist*. The *Papists* may as lawfully appropriate to Religion a *Shaven Crown*, a *Monks habit*, *Spittle* in Baptism, Holy Water, and all the Missal Rites (as *Bradshaw* has it) as a *Protestant* Magistrate can make a *Surplice*, a *Cope*, a *Cross* in Baptism, Imposition of hands in Confirmation, Ring in Marriage to be Ornaments of Religion and Holy Ceremonies, yea, as *Bradshaw*. 'Those that may 'bring in, without special Warrant from God, *Piping* [*vid.* of 'the Organ, *&c.*] into his Service, might as well bring in *Dancing* also; those that have Authority to joyn to the Sacrament of 'Baptism, the Sign of the Cross have Authority also (no doubt) 'to joyn to the Sacrament of the Supper, Flesh, Broth, Butter, or 'Cheese, and worse matters than those, if they will [seeing they are equally capable of significancy, and apt for the stirring up our dull minds to the Remembrance of many a necessary duty] Yea, 'those that have power to make peculiar forms of Religion and 'VVorship, have power to make and invent a Religion of their own.

There are two things, on which the Church men do seem to insist very much.

1. *If the Ceremonies imposed be in their own Nature indifferent.* And

2. Such *as do teach good Doctrine*, they may be lawfully imposed. To this the *Old Non-Conformists* answer'd.

I. That all things that are in themselves matter indifferent, are *not* lawful to be done in Divine Service, tho' the Magistrate should Command them, the which they judge will be very clear to such as will but consider what things are 'indeed indifferent, 'or go under the Name and Title of indifferent things, that the

'Magiſtrate cannot lawfully command, nor the people lawfully obſerve 'em if Commanded. *e. g.* Eating and Drinking, the 'avoiding the Superfluities of Nature, Spinning and Carding, 'Killing of Oxen and Sheep, which of themſelves have in them 'neither vertue, nor vice, and are therefore indifferent Actions; 'and yet I think (ſaies *Bradſhaw*) none except profeſſed Atheiſts, 'but will hold it a foul Sin to do ſome of theſe Actions in any 'Aſſembly, much more in the ſolemn Worſhip of God, though 'the Magiſtrate ſhould Command the ſame even upon pain of 'Death. But if it be further conſidered, That Carding and 'Diceing, Masking and Dancing, For men to put on Womens 'Apparel, and VVomen Mens, Drinking to Healths, Ribaldry, 'Stage-Playes are things indifferent to be done upon the Lord's 'own day, [at leaſt it was eſteemed ſo when the Book for Plays was to be read] may a Miniſter of the Goſpel upon the Magiſtrates Command do any of theſe in Divine VVorſhip?

By this we may ſee, That there is not ſo much Innocency in the *meer Indifferency* of an Action, that it ſhould on that Account be meet enough to be appropriated to Gods VVorſhip. Neither,

2. Can the ſignificancy of a Ceremony, or its aptneſs to edifie and ſtir up grace, be reaſon enough to appropriate a Ceremony to Gods Service, unleſs the playing a Game at Cards may be lawfully introduced into the ſolemn VVorſhip of God. For ſays a late Author, a Son of the Church of *England* in his *Anſwer to Melius Inquirendum*, pag. 57. 'The other day as I remember, 'I ſaw a *Pack* of *Cards*, which according to this Account may 'very well be call'd a Pack of Sacraments, [that is as a *Sacrament* 'is Conſidered to be a *Outward and viſible ſign of an inward and* '*Spiritual Grace*] for each *Card* had the *Matter of a Sacrament*, 'that is, an *Outward*, and *Viſible ſign of ſome Inward, and Spiri-* '*tual Grace* in the Martyr [Sir *Edmund. Godfrey*] (whoſe barba- 'rous Murder they were deſign'd to repreſent;) and ſure the 'ingenious Contrivers of thoſe *Cards* intended ſome *effect* from 'them, to *excite*, to *ſtir up*, to *encreaſe* Grace and Devotion 'by the ſight of them, *Viz.* an utter abhorrence of Treaſon, and 'all Popiſh Principles, which lead to it, and muſt this poor *pack* '*of Cards* be condemn'd to the Flames for the Ingenuity of the Author? So far our Author. Who ſhould have ſaid and may not this *pack of Cards*, ſo like unto other humane ſignificant Ceremonies, or Sacramentals, be *appropriated unto the ſolemn Wor-*

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ſhip of God, May not the Miniſter and People in the midſt of ſolemn VVorſhip apply themſelves to thoſe Cards, ſeeing they in their play turning 'em frequently over, may be *excited* to an *utter abhorrence* of *Treaſon*, and whether any ſober Divine of the Church of *England* would ſo far approve of the appropriating this indifferent but ſignificant Ceremony, namely this pack of Cards to their ſolemn Religious VVorſhip, is not difficult to determine. To return to what Mr. *Bradſhaw* adds, who ſpeaking of the above mention'd Ceremonies, ſaies, 'There is none of *theſe* but may 'have applyed unto them, by the VVit of Man, a Myſtical and 'Religious Senſe, even the *filthieſt Actions*, and things that are, 'may teach good Doctrine. The Holy Ghoſt reſembleth the 'Soul polluted with Sin to a *Menſtruous Cloth*, A man fallen again 'into Sin to a *Sow wallowing* in the Mire: Might therefore a filthy 'Sow, and ſuch unclean Clothes be brought into the Church, to 'be viſible Shadows, and repreſentations of ſuch things? Pray, 'what may not by this means be brought into Gods VVorſhip, 'and yet by this reaſon he defended to be a good Ceremony, if 'the Magiſtrates and Biſhops ſhould decree the ſame.——A Mi'niſter clothed with ſuch Apparel as thoſe that Act the Devils part 'in a play may teach this, That by Nature we are Limbs of Satan 'and Fire-brands of Hell: Bear-baiting may teach us how Chriſt 'was baited before the Tribunals of the Phariſees, or the Com'bate between the Fleſh, and the Spirit. *But ſhall theſe be therefore appropriated to God's Worſhip?*

Thus, no good Argument may be fetch'd either from the *indifferency*, or *ſignificancy* of *Ceremonies* for their lawfulneſs in God's worſhip, though commanded by the Magiſtrate. For notwithſtanding the utmoſt can be ſaid from either of theſe *Topicks*, there will not (as Diſſenters think) be enough to ballance what is offer'd againſt the lawfulneſs of the Ceremonies, or of a complyance with 'em in God's Worſhip; On the which I have the rather inſiſted, becauſe the hot Sons of the Church, by adheering over zealouſly to *ſignificant Ceremonies* which are conſidered, becauſe of their being in their own nature indifferent, as very harmleſs, do but open the way to the letting in an over-running flood of *Popiſh Ceremonies*, againſt which the *Zealots* for Ceremonies have nothing to offer, becauſe the Ceremonies they impoſe, are in their own nature indifferent and very ſignificant, inſtructive of good Doctrine, ſtirring up the peoples dull minds to their duty,

and enjoyned by publick Authority, but of this more in the reasons against the appropriating humane significant Ceremonies to the worship of God; The which I'll give the Reader out of the *Abridgment*, the Authors of which assert them to be *unlawfull*, because;

1. 'The Second Commandment forbids us to make to our 'selves the *likeness* of any thing whatsoever, for Religious use. 'And so is this Commandment understood by *Bucer*, *Virell*, Dr. '*Fulk*, and others.

2. 'Christ is the only Teacher of his Church, and appointer of 'all means, whereby we should be taught, and admonished of 'any Holy Duty, and whatsoever he hath thought good to teach 'his Church, and the means whereby he hath perfectly set down 'in the Holy Scriptures, so that to acknowledge any other means 'of teaching, and Admonishing us of our duty, than such as he 'hath appointed, is to receive another Teacher into the Church 'besides him, and to confess some imperfection in those Means 'he hath ordained to teach us by. Our Saviour by this Argu'ment (amongst others) Condemns the Jewish purifyings and 'and Justifieth himself and his Disciples in refusing that Ceremo'ny, because (being the precept of men) it was taught and used 'as a Doctrine by way of signification to teach what inward puri'ty should be in them, and how they ought to be cleansed from 'the pollutions of the Heathen. And so we find this place inter'preted by *Chrysostom* (whose Judgment also is alleadged and ap'proved by Dr. *Whitaker*) the Church of *Wittemberge Calvin*, '*Virell*, *Zeipperus*, Dr. *Fulke*, Dr. *Reinolds* and others. This Reason 'we find alleadged by such *D*ivines as have been of chief credit in 'the Church of Christ, namely Mr. *Calvin*, *Chemnitius*, *Lavater*. 'Dr. *Fulke*, and others. So to them that say Images may stand 'in Churches as helps to stir up *D*evotion, and to put Men in re'membrance of good things; It is answered (by *Peter Martyr*, '*Gualter*, *Lavater*, *Ursinus*, *Polanus*, and others) that the Lord 'himself hath appointed means enough to do that; and that no 'means may be used to that end, but such as he hath Ordained. 'So the Churches of *France* and *Flanders* in their Observations 'upon the harmony of Confessions gives this Reason against all '*Mystical Ceremonies*, that they are parts of the Holy *Doctrine*, 'and Dr. *Andrews* alleadgeth this for the first Root of all Superstition and Idolatry, that men thought they would never have

admo-

'admonitions and helps enough to ſtir them up to VVorſhip God, 'yet God (*ſaith he*) had given four means, *viz.* The *Word writ-* 'ten, the *Word Preached*, *the Sacraments*, and the *great Book of* 'the *Creatures*.

3. 'This gives unto Ceremonies a chief part of the Nature of 'Sacraments, when they are appointed to teach or Admoniſh 'us by their Signification. This is affirmed and given as a reaſon 'againſt *Significant* Ceremonies, by *Auguſtine*, the Churches of 'France and *Flanders*, in their Obſervations upon the harmony of 'Confeſſions, *Calvin*, *Martyr*, *Beza*, *Sadeel*, *Danæus*, *Zepperus*, 'Polanus, Biſhop *Jewel*, Dr. *Humfry*, and others.

4. 'In the time of the Law, (when God ſaw it good to teach 'his Church by ſignificant Ceremonies) none might be brought 'into, or received in the Worſhip of God, but ſuch only as the 'Lord himſelf did inſtitute. This reaſon is uſed againſt the Popiſh 'Ceremonies by *Calvin*, *Junius*, *Lubbertus*, and others.

5. 'It is much leſs lawful for man to bring ſignificant Ceremo- 'nies into Gods Worſhip now, than it was Under the Law. For 'God hath abrogated his own, not only thoſe that were ap- 'pointed to prefigure Chriſt, but ſuch alſo as ſerved by their ſig- 'nification to teach moral Duties, ſo as now (without great Sin) 'none of them can be continued in the Church, no not for ſignifi- 'cation. Of this Judgment were the Fathers in the Councel of 'Nice and *Auſtin*, *Martyr*, *Bullinger*, *Lavater*, *Hoſpinian*, 'Piſcator, *Cooper*, Biſhop *Weſtphaling*, and others.

'And if thoſe Ceremonies that God himſelf ordained to teach 'his Church by their ſignification may not now be uſed, much 'leſs may thoſe which man hath deviſed. This Reaſon our Di- 'vines hold to be ſtrong againſt Popiſh Ceremonies, namely 'Calvin, *Bullinger*, *Hoſpinian*, *Arcularius*, *Virell*, Dr. *Bilſon*, 'Dr. *Rainolds*, Dr. *Willet*, *and others*. *Yea*, this is one main 'Difference which God hath put between the State of that Church 'under the Law, and this under the Goſpel, that he thought good 'to teach that by other myſtical Ceremonies, beſides the ordinary 'Sacraments, and not this. And of this Judgment is *Calvin*, 'Bullenger, *Chemnitius*, *Danæus*, *Hoſpinian*, *Arcularius*, our 'book of *Homilies*, Dr. *Humfrey*, Dr. *Rainolds*, Dr. *Willet*, 'and others. All which Divines do teach that to bring inſignificant 'Ceremonies into the Church of Chriſt is plain Judaiſm. Beſides 'this, 'tis a ſpecial part of that *Chriſtian Liberty* which Chriſt

hath

'hath purchaſed for us by his death, and that which all Chriſtians 'are bound to ſtand for: that the Service we are to do unto God 'now, is not myſtical, Ceremonial, and Carnal (as it was then) 'but plain and ſpiritual. And of this Judgment were the Divines 'within the Territories of *Hamborough*) in an Epiſtle they wrote 'to *Melanchthon*) and *Virel*, *Piſcator*, Dr. *Rainolds*, and others.

6. 'This will open a Gap to *Images*, *Oyl*, *Lights*, *and Spittle*, '*Cream*, and all *other Popiſh Ceremonies*, eſpecially if they ſhall be 'judged as fit to Teach and Admoniſh by their ſignification, as 'theſe which we retain. And indeed this is a chief Reaſon where-'by both Papiſts and Lutherans juſtifie the Uſe of Images; and 'whereby *Bellarmine* commendeth all other their Ceremonies, 'that *they are fit to teach and put men in remembrance of good things*, 'The Popiſh Cuſtome of the Prieſts ſprinkling men with Holy 'Water, and uſing with all theſe words, *Remember thy Baptiſm*, '(as their manner was in ſome Countries can with no reaſon be 'held for Unlawful, if ſuch ſignificant Ceremonies as ours are to 'be defended. *With ſuch Reſpects and Relations, Remembrances 'and Apprehenſions* (ſaith Dr. *Fulke*) all Idolatry and falſe Worſhip 'may be defended.

7. 'We are further confirmed in this our Argument by the 'Judgment of the Godly Learned, who, (beſides the Teſtimony 'they have given to every ſeveral proof we have brought for it) 'do alſo ſpeak directly with us in this General. *That no Myſtical 'and ſignificant Ceremony deviſed by Man, and appropriated to Gods 'Service may be retained in the Church of Chriſt.* Of this judgment 'is the Church of *Wittenberg*, the Churches of *France*, and the 'Low Countries, in their Obſervations upon the Harmony of Con-'feſſions, Mr. *Calvin*, Mr. *Beza*, Mr. *Perkins*, and others. Yea, 'Dr. *Whitgift* himſelf profeſſeth, that *he did not like that any pre-'ſcript Apparel ſhould be uſed in Gods Service* for *Signification*. 'And no good reaſon can be given why the Church may not as 'well enjoyn a preſcript Apparel for ſignification, as any other 'Ceremony.

To all which I'le add one Argumentative Conſideration which the *Church of England* doth afford us, which is given in their Diſ-courſe of Ceremonies before the *Common-Prayer-Book*, as a reaſon why they did put away any of thoſe many Ceremonies, with which the Church was burthen'd, which reaſon is diſtinct from that of their *Multitudes*, and 'tis taken from their *ſignificancy*, and

and the *likeneſs they had with thoſe in uſe among the Jewes*, on which account they were not ſuited to the Goſpel Diſpenſation. After mention is made of the great exceſs and Multitude of Ceremonies in the dayes of Popery, they add, 'And beſides this, 'Chriſt's Goſpel is not a Ceremonial Law (as much of *Moſes* Law 'was) but it is a Religion to ſerve God not in Bondage of the *Fi-'gure*, [i. e. *ſignificant Ceremony*] or Shadow, but in the *Free-'dom* of the Spirit. As if it had been ſaid a great part of Goſpel Liberty conſiſts in being freed from thoſe ſignificant Ceremonies, which are not *now* of Gods appointment, Theſe words do ſeem to ſuggeſt that one reaſon of the aboliſhing the ſignificant Ceremonies of the Papiſts was becauſe they being ſignificant, were ſo like unto the Jewiſh Service, and ſo different from the Goſpel State, and ſuch as have been ſo much abus'd to Superſtition, that 'twas not eaſie to retain the Ceremony, and abandon the Superſtition.

This being the Senſe of the Church of *England*, ſeeing the Ceremonies retained are of the *ſame ſignificant*, or Jewiſh Nature, with thoſe aboliſhed, that have been as much abus'd to Superſtition, as others, and have no other Foundation than Mans VVit and VVill for their ſupport, why were not *theſe*, that are left, rejected for the ſame reaſon, *thoſe* ſtill retained by the Papiſts have been. If you'l argue from the ſignificancy, the likeneſs that is between Popiſh Ceremonies, and the Jewiſh; and therefore reject 'em, ſeeing the Engliſh are of the ſame kind, is not the Argument as ſtrong againſt them. Is not a Surplice as like the Jewiſh Garment, as ſome of the Popiſh Rights are to the Jewiſh Ceremonies; why then ſhall the one be aboliſhed, becauſe of that *likeneſs*, and the other kept, or, if their being abus'd to ſuperſtition, and the Difficulty of ſeparating the Superſtitious abuſe from the uſeing 'em be ſufficient to aboliſh the Rites of *Salt*, and *Spittle*, Lights, *&c.* why not as ſufficient for the aboliſhing the *Surplice*, the *Sign* of the *Croſs in Baptiſm*, *Kneeling at the Lords Supper*, *Bowing at the name of Jeſus*: Have not all theſe been as much abus'd to Superſtition, and ſtill are as any of the reſt, eſpecially conſidering what Diviſions they have made in the Church, why not then aboliſh'd? Or if it be a ſin to conform to the Popiſh Rites, How a Duty to Conform to theſe that of the ſame kind with 'em? Or, if theſe without Sin may be appropriated to Gods VVorſhip by Proteſtants, which may not the *Papiſts*, where they have

have Authority by their Impoſitions, impoſe 'em on the people as in *France*, &c. and appropriate 'em to God's VVorſhip?

Methinks Mr. *Greenham* expreſſeth himſelf very full on this particular in his Anſwer unto the *Biſhops of Ely*, as 'tis in the *Regiſter*. 'If your VViſdom think (ſays he) that I deceive my ſelf 'in my Suppoſition, for that in *Lutheraniſm* more and worſe abu-'ſes be maintained, I anſwer, (that Conſubſtantiation excepted) 'they be all *ejuſdem generis* of the like kind. [This he ſpeaks of the Ceremonies of the *Lutherans*, who keep up *Images*, comparing 'em with our Ceremonies] ſeeing they are not retained *ad* '*Cultum Dei*, to the VVorſhip of God, but as they ſay, *Ad* '*Ædificationem*, *Decorum*, *et Ordinem Eccleſiæ* to Edification, *&c.* 'and differ only from us *ſecundum Majus*, *& Minus*, as great 'things and leſs, Therefore as more and worſe Ceremonies are '*leſs* to be tolerated, ſo no more are the fewer, or leſſer evils to 'be allowed, and as you and other good men have great Conſci-'ences in the Multitude of Ceremonies I beſeech you to think, 'that I, and others may have ſome Conſciences in the fewer 'ſort, when they be of the *like nature* with others.

Seeing what has been ſaid doth ſufficiently prove the unlawfulneſs of the Ceremonies in the judgment of many a Diſſenter, they are afraid to Comply with (or joyn with any in) the uſe of thoſe Ceremonies. They are fully convinc'd, they ſhould ſin if they did, the which they durſt not do, leaſt they provoke God to jealouſie.

There are in the VVritings of the *Old Non-Conformiſts* ſuch a multitude of weighty Arguments againſt the Lawfulneſs of the Ceremonies, *&c.* that a giving the Reader all would take up a very large Volume, but 'tis not my buſineſs to inſiſt on all that may be offer'd, I'le therefore cloſe with this one Argument.

Argument VI.

Notwithſtanding the great Cry that has been made about the *Antiquity* of the *Engliſh Service*, and the reaſonableneſs of conforming unto it, for that reaſon, ſome Diſſenters refuſe to joyn in the uſe of it, becauſe ſuch a practice is not agreeable to the *beſt Antiquity*.

They think that the *Apoſtles* were beſt acquainted with the Mind and VVit of Jeſus Chriſt, and that the *Primitive Chriſtians*

ſtians in the *Firſt*, *Second* and *Third Centuries* kept more exactly to the Rule of Chriſt than thoſe, who lived in the *Fourth*, *Fifth*, *Sixth*, or *Seventh*, *&c.* whence the Antiquity the Diſſenter pleads for is that which is *moſt Ancient*, and *moſt pure*, unto which pattern ſuch as will aim at a thorough Reformation, muſt attempt the reducing all things in matters of Religion.

'Tis generally agreed by all Proteſtants, that in the Apoſtolical and moſt Primitive Dayes of the Goſpel all things were moſt exactly conformed to the VVill of our Lord Jeſus Chriſt, and that the nearer any keep to his Rule, the better. A Deviating from the *Primitive practice* has been but the beginning of all thoſe many corruptions that have infeſted the Church of Chriſt.

Seeing this is a truth acknowledged by moſt, let us enquire after the *Antiquity of ſuch Liturgies* as this in uſe among us, and after the *time when* Liturgies were firſt impoſed, and from *whom* and *when* the preſent *Engliſh* Liturgy had its riſe.

1. From what has been already ſuggeſted, 'tis manifeſt *That there were no ſtinted Liturgies impos'd on any Paſtors of particular Churches*, the *Firſt Four Hundred years after Chriſt*. The which may be be further confirm'd out of what Dr. *Burnet* in the *Second part of the Hiſtory of the Reformation* doth acknowledge, who, ſpeaking of Liturgies, doth ſay, 'That they were not made the 'Subject of any publick Conſultation till St. *Auſtins* time; when 'in their Dealings with Hereticks, they found they took advan-'tages from ſome of the Prayers that were in ſome Churches. 'Upon this, he tells us, it was order'd, that there ſhould be *no* '*Prayers* uſed in the Church, but upon common Advice. After 'that the *Liturgie* came to be more carefully conſidered. *Formerly* 'the *Worſhip* of God was *a pure*, and *ſimple thing*, and ſo it conti-'nued till Superſtition had ſo infected the Church, that thoſe 'Formes were thought too naked, unleſs they were put under 'more Artificial Rules, and dreſſed up with much Ceremony, *&c.* So far Dr. *Burnet*.

About this time, which was in the *Fourth Century* St. *Ambroſe* compos'd his Service Book, which was the firſt that gained any conſiderable Reputation in the VVorld. The Spurious Liturgies that are aſcribed unto the Apoſtles are ſuch, as have enough in 'em to convince the *Reader*, that they were not ſo ancient as is pretended. After this time the Paſtors, or Biſhops of Churches were very buſie in compoſing Prayers, in making Additions to

what was done by such as went before 'em. But no Liturgie as yet impos'd on any Churches, Every Pastor, tho' he communicated the prayers he had composed for his own use unto others (The which he did only for the satisfaction of his Brethren that they might be assur'd, there was nothing of Error in 'em) yet none impos'd. 'Tis very probable that St. *Ambrose*'s Liturgie in Divers places finding Acceptance was much in use: But 'tis most certain, that until *Pope Adrian* the first, who liv'd in the *Eighth Century* there was no general Imposition of any Liturgie.

In *Petries* Church History 'tis storyed. 'That about the later 'end of the *Eighth Century*, there was a great contention for re-'ceiving the *Mass of Pope Gregory* into the Churches, first by Au-'thority of Pope *Adrian*, and then of *Charles* the Great; some 'Churches had one Directory, and some another, who would not 'change, VVhen the *Pope* saw so great Opposition (and it may be 'understood, that it was not small, when the Pope was put to 'such a shift) he said he would refer it to the VVill of God, 'whither he would by any visible sign approve the Mass of *Grego-'ry*, or *Ambrose*: so these two Books were laid together upon the 'Altar in St. *Peters* Church, and he cal'd upon God which of 'the Two he approved. The Doors were shut all Night, and 'the next Morning, when they were return'd into the Church, 'the Book of *Ambrose* was found lying as it was laid down, and 'the other was all torn and dispersed through the Church. The 'Pope maketh the Comment (if we will believe *Jacob de Voragine 'in Vita Gregorij*) That the *Mass* of *Ambrose* should be un-'touch'd, and the *Mass* of *Gregory* should be used through the 'VVorld, and so he did Authorize and Command that it should 'be used in all Churches, and Chappels. But many did expound 'that sign the contrary way, and would not receive it, till '*Charles* did command all Bishops and Priests to use it through 'his Dominions, he caused the *Mass of Ambrose* to be burned and 'threw many Priests into Prison, who refused to accept the new 'Mass [or *Pope Gregories Liturgy*] The Church of *Millaine* 'would not change. *Walifred Strabo* (who lived about the 'year 900) testifieth in his Book *de Exordijs rerum* cap. 25. That 'in his time the Roman Mass was not universally in all Churches, 'but almost (saith he) in all the Churches of the Latines, and no '*Benedictine* Monks did read it, *&c.* Thus *Adrian* the Pope, and *Charles* the Emperour were the first hot *Zealots* for *Gregories Liturgy*,

Liturgy, who were much more fond of it, than *Gregory* himself was, for *Gregory* did as much detest the *Universal Imposition*, as he did zealously reject the *Title* of an *Universal Bishop*, whence he was not fond of imposing it on us in *England*.

'Tis very certain that the Christian Religion did many an hundred years flourish in *this Kingdom* before 'twas troubled with a *Romish Liturgie*, which came not hither till about the year 600, and then rejected by the *British* Christians, who severely suffer'd for their refusing to comply with the prelatick Impositions of that proud Monk *Austine*, who, stirring up the King of *Kent* to fight against the Christians, thereby to bring 'em, if possible, to a complyance with his Ceremonies, was the cause of the Destruction of above a Thousand Godly Monks, besides the many others who were cruelly slain at that time. The which *Austin* most wretchedly did, tho' he never receiv'd any such advice from *Gregory*.

An account of Pope *Gregories* Moderation we have in Dr: *Burnet*, who gives us also a short History of the Rise and Progress of Ceremonies thus. '*Gregory* the Great was the first, that took 'much care to make the Church Musick very regular, and he did 'also put the Liturgies in another Method, than had been former-'ly used. Yet he had no *such fondness of his own Compositures*. But 'left it to *Austine* the Monk, whom he sent over into *England*, 'when he consulted him in it, either to use the *Roman*, or 'the *French* Rituals, or any other, as he should find they were 'most likely to edifie the people. [But] After this there were 'great variations; for as any Prelate came to be Canonized, or 'held in high esteem by the people; some private *Collects*, or 'particular Forms, that he had used, were practised in his, or per-'haps as his Fame, spread in the Neighbouring Dioceses.

Thus the Liturgie as it's first *rise* was in *Austine*'s time, or thereabout, which was occasioned by the Errors that then did infest the Churches, at which time the Ministers would vent their Errors in their very Prayers, even so by degrees it received remarkable Additions, some part brought in at one time, and some at another. So says Dr. *Burnet*. 'In every Age there were *nota-'ble Additions* made, and all Writers allmost in the Eighth and 'Ninth Centuries employed their Fancies to find out *Mystical Sig-'nifications*, for every Rite, that was then used; and so as a new 'Rite was added, it was no hard matter to add some Mystery to

'it. This had made the Office ſwell out of meaſure, and there 'was a great variety of them, *Miſſals*, *Breviaries*, *Rituals*, *Pon-'tificals*, *Portoiſes*, *Pies*, *Graduals*, *Antiphorals*, *Pſalteries*, 'Hours, and a great many more.

Out of theſe was the *Engliſh Service* taken, which as it had no higher Riſe than that of *Gregorie*'s or at moſt *Ambroſe*'s Liturgy, in like manner it was a *Compoſition of time*, the Remaining parts having different Fathers, ſome hundred years younger than the Apoſtles.

This I'le evince particularly out of *Bellarmine*, who (as his Intereſt prompted him) made diligent ſearch after the Antiquity of the ſeveral parts of the *Romiſh Service Book*.

1. The Verſicle, *Glory to the Father, and to the Son, and to the Holy Ghoſt* was as *Alcuinus* thought Compoſed by St. *Hierome* at the requeſt of Pope *Damaſus*, But as *Walfrid Strabo*, 'twas compoſed by the *Nycene Council* ſometime before *Hierome*, it may be to ſhew their Deteſtation to the *Arrian* Hereſie, which was ſome hundred years after Chriſt.

2. The *Kyrie Eleiſon* (i. e.) *Lord have mercy on us*, is fooliſhly ſuppoſed to be us'd ever ſince the Apoſtles days, becauſe 'tis found in St. *James*'s *feigned Liturgy*, but *Bellarmine* cannot ſay that 'twas us'd in the *Roman Liturgy* Two Hundred years before *Gregory* the Great who liv'd about the year 600.

3. *Dominus Vobiſcum*, or the *Lord be with you*, An ancient Salutation, us'd by Believers in the Old Teſtament times, about which *Petrus Damianus* wrote a Book with this Title, *Dominus vobiſcum*. Tho' this was an ancient Salutation in uſe among old Believers, when they met one another, yet we have no evidence, that 'twas brought into the Liturgie as a part of ſolemn and ſet Worſhip until the firſt Council at *Bracca*, Can. 21. enjoyn'd it the Biſhops and Prieſts.

4. The *Collects*, which *were the ſhort Prayers* of ſeveral *Popes* and others Cannoniz'd for Saints, were brought into the Liturgy by Pope *Gregory* almoſt 600 years after Chriſt.

5. The *Te Deum Laudamus*, or that *Hymn* which begins thus. We praiſe thee O God, tho' it be not found in the Sacred Scriptures, yet 'twas (ſaith *Bellarmine*) given the Church by *Inſpiration* at the *Baptiſm* of St. *Auſtine*, at which time St. *Ambroſe* and St. *Auſtine* did *extempore*, and alternately to the Aſtoniſhment of the people ſing this Hymne, as *Dacius Epiſcopus Mediolanenſis* reports.

6. After

6. After the *Lessons*, the *Responses*, which are so call'd, saies *Rabanus*, because one who begins is answer'd by the rest, were first invented by the *Italian Churches*, was not within several hundred years after Christ.

By these Intimations concerning the Antiquity of some parts of the English *Service* 'tis evident, That as all stinted Liturgies compared with the most primitive practices are *new*, so our *Liturgie*, which was taken out of *Gregories*, A Liturgie not so ancient, as that of *Ambrose*, and which in process of time was strangely alter'd is much more *new*, unto which the Dissenters cannot firmly adhere, if they will as they think they ought, make the *most Primitive Practice* the pattern and Rule of theirs.

What need any other Impositions on the Ministers of the Gospel, or on the people *now*, than were on 'em the first 300 years? And why shall we be wiser than our first Fore-Fathers? Is it not a duty to have a just respect to Antiquity? Why not then to that Antiquity that comes nearest unto the Apostles days? Whatever some may think, there are many among the Dissenters, who are fully perswaded that untill all things in Religion be reduc'd to the ancient Constitution established by the Lord Christ, and his Apostles, adher'd unto by those who for some hundred years followed 'em, the Church of God will never flourish.

This is the Rule they must walk by, *&c.* or Sin against God, to avoid which Sin, they refuse to joyn with the Church of *England* in her Liturgie, that is so *beside* the practice of the Primitive Christians.

Let these few of the many Arguments, which the Dissenters have offered against the *lawfulness of the English Liturgy* satisfie the Reader, On this I have the more fully insisted to the end those *Sober Conformists*, who it may be have not considered the Reasons why the Dissenters cannot conform to the English Liturgie may see thas 'tis not *Honnour*, nor *Fancy*, but *Conscience*, that is the ground of their Non-Conformity.

I'm very Confident, that a great part of the Dissenters (I speak not of all because I know 'em not) would with all their Hearts Conform to all is requir'd of 'em by the Church of *England*, could they do it with a safe Conscience, and surely, such among the Conformists, who will consider these Reasonings of the Dissenters, and who do not measure the Consciences of other Men by the Light and Latitude of their own, cannot but conclude,

That

that *there are some Nonconformists who cannot with a safe conscience conform*, but should they do it, 'twould be against *the plain convictions of consciences.*

As 'tis not *humour* nor *fancy* that occasions their Dissent from the Church, so 'tis more than *meer scruple of conscience.* These Dissenters are under *strong convictions* of Conscience, that they sin, if they conform; This is certainly the case of many, who are as fully perswaded, that the Conformists do err, as the Conformist can be that they do so.

This being their case, the question is, *whether* notwithstanding these *plain convictions* of Conscience, they must conform, and *act contrary to their convictions? Whether they may safely sin against God, to the end they may render the Obedience required by man?* It hath been heretofore asserted by all sorts of Christians, whether Protestant or Papist. 1. That *God must be obeyed rather than man*; And, 2. *That no authority is sufficient to oblige any to act contrary to the plain convictions of Conscience.* Yea *Medina* himself doth assert, that a man must rather obey an *erroneous* Conscience, than the command of any Prelate, that is contradictory thereunto.

Supposing these Dissenters do err, yet they must not act contrary unto an erroneous Conscience, the whole that can be justly desir'd is, that they use all regular means to depose and shake off the error of Conscience, which must be done by a sincere seeking God for more light, that they may come to the knowledge of the truth, and by a diligent and impartial enquiry into the true State of the controversie; Moreover, there must be if possible, a consulting the writings of the Learned on both sides, or a conversing with 'em, with a readyness to weigh all things with deliberation, and a resolution to embrace the truth, where ever 'tis found; But if after all their old convictions are rather strengthned than otherwise, they must beware they act not contrary to their Conscience. They must not resign up their reason, their Conscience, nor their Religion unto the pleasure of the greatest Potentate on Earth. *This* I take to be the Doctrine of all *sound Protestants of the Church of England*, yea I can, when there shall be an occasion, prove it to be so by a Collection of the several Arguments of the Learned Drs. of the Church, which they have urg'd for the confirmation of this truth, in the opposition they make to the *blind obedience* of the Papist. Whence I inferr.

That these Dissenters in refusing to joyn with the Church of England

land in the Liturgy, do but discharge their duty unto God. Their not joyning with the Church is not the sin of *Schism*; *Schism* is asserted by Protestants to be a *causeless separation*, whence if there be a good cause why they separate, 'tis not causeless, and can there be a better cause than the avoiding sin? They separate, because they should sin if they did not separate.

But though this be enough to clear the Dissenter, who is fully convinc'd of the unlawfulness of those Termes of Communion that are imposed on the people, yet 'tis not enough to justifie the separation of those, who do not only think it lawfull, but *expedient* to joyn with the Church of *England* in their Prayers and Ceremonies, *&c.* who if they will separate from the Church of *England*, and justifie their separation, they must argue from other Topicks, for certainly the peace of the Church, and the authority of the Magistrate, cannot but engage a people to do what is both lawfull and expedient.

These therefore (I think) deny, that they separate from the Communion of the Church. Although they worship God in Meetings, locally distant from the Parish Church, yet their Meetings are but as Chappels of Ease, and the Preachers but as Curates to the Parish Churches.

That the Episcopal Party may effectually demonstrate a Religious Assembly *locally distant* from the Parish Church to be Schismatical, they must prove.

1. *That the people of this Assembly were once actually Members of the Parish Churches.*

2. *That these people do ordinarily separate themselves from the external Communion of their Parish Churches.*

3. *That their separation is causeless.*

First, They must prove, *that the people of this Assembly, that is locally distant from the Parish Church, were* once *Members of the Parish Church*, that they were under an obligation of holding external Communion with their Parishes.

1. All *External Communion* must be in Parish Assemblys, or single Congregational Churches; For a Diocesan, Provincial or National Assembly of all the Members of those Societies for External Communion, is, on the account of the multitude of the people, impossible, 'tis impossible they should meet in one and the same Assembly, and hold Communion with each other in Prayers, in the Word, and in the Sacrament; Their External Communion

in

in Prayers, &c. must be in leſſer Aſſemblies, or not at all. 2. Thoſe who are under any Obligations of holding external Communion with this, or the other Pariſh muſt be Members of this or the other Pariſh Church. Such as are not Members of this or the other Pariſh Church, cannot be ſaid to ſeparate from it, tho' they meet in places *locally diſtant*, becauſe they not being Members of the Pariſh Church, are not under any Obligation of holding external Communion with *that* Pariſh, *A Man* (ſaies *Dr. Stillingfleet*) *is not ſaid to ſeparate from every Church, where he forbears or ceaſes to have Communion, but only from that Church with which he is obliged to hold Communion, and yet withdraws from it*, This ſufficiently evinces, That unleſs the Conformiſts can prove that the Diſſenters were *oblig'd* to hold Communion, as Members of the *Pariſh Churches*, they cannot prove a Separation. To ſeparate from a Church doth ſuppoſe, that perſon to have been once of that Church.

But the Quærie is, how the Conformiſts will prove all the Diſſenters to be Members of ſome particular Pariſh Church? Will they ſay that they were all made Members of ſome particular Pariſh Church by their *Baptiſme*? That cannot be, becauſe by Baptiſm we are only made Members of the Catholick Church. Doth our being born *Engliſh* Men, and our Inhabiting in ſuch a Pariſh make us Members of the Pariſh Church? No, for there are no Grounds in Scripture for this, Our Lord Jeſus Chriſt, nor his Apoſtles did not leave any Intimations concerning ſuch a Rule, neither can any precept, but what is fetch from God's word, faſten any ſuch Obligation on the Conſcience, that whoever lives within ſuch a precinct muſt be a Member of ſuch a Church, How then muſt it be? The Anſwer of our Lord Jeſus Chriſt and his Apoſtles, and the Primitive Chriſtians for the firſt 300 years, and of moſt Proteſtants, is full for this, which is, *That it muſt be by the peoples conſent*. For as the people are inveſted with a Right to choſe their own Paſtor and the Church with which they would hold Communion. Even ſo they cannot be Members nor under any Obligation of holding Ordinary Communion with this, or the other particular Church without their own *conſent*. Conſent is as abſolutely neceſſary to the conſtituting a particular Pariſh Church, as a National, which conſent may be diſcovered not only *Expreſly*, but alſo *implicitly*, which is when a people do ordinarily joyn with ſome particular Church in all Ordinances, as many

Pari-

Pariſhioners, who, by their Ordinary holding Communion with the Pariſh Church in all Ordinances, do *practically*, and *interpretatively* (though not expreſly) diſcover their conſent to be of that Church, whereby (I think) they are under an Obligation to conſtant Communion with that Pariſh Church ſo long as they find it lawful: Tho' theſe may *Occaſionally* hold Communion elſewhere, yet their ordinary, and conſtant Communion muſt be with their Pariſh Church. For which reaſon, if they do ordinarily forbear, or ceaſe to have Communion with their Pariſh-Church, it may be juſtly ſaid, that they do ſeparate from it.

But there are many an Inhabitant in moſt Pariſhes, who, as they were not made Members of the Pariſh Church by *Baptiſm*, nor can be by meer *Cohabitation*, even ſo they never were by their own *Conſent*, either *expreſly*, or *interpretatively*. They never held Communion with the Church of *England* in *all Ordinances*, were never confirm'd by the Biſhops, nor ever did participate of the Lord's Supper, and therefore I think it cannot be truly ſaid, That they *Separate*. How can they ceaſe that Communion which they never had? For which reaſon to prove theſe *Schiſmatical Separatiſts*, who never ſeparated from the Church, ſeems an Impoſſibility. Surely their exerciſe of that Right, and Power, with which they are inveſted as Chriſtians in choſing their own Paſtor, cannot be an Act *Schiſmatical*.

By this 'tis manifeſt, That thoſe who never expreſly nor implicitly conſenting to hold communion with any Pariſh-Church in all Ordinances were never actually obliged to hold Communion with ſuch particular Pariſhes, and conſequently their forbearing ſuch Communion or their Aſſembling in places diſtant from the Pariſh Church cannot be a Separation, and if not a Separation, it cannot be a Schiſm.

Thus the Reader may eaſily perceive how neceſſary 'tis, that the Conformiſts prove, that thoſe *Diſſenters*, who now meet in Aſſemblies *locally diſtant* from the Pariſh Churches, were once Members and under an Obligation of holding external Communion with the Pariſh Churches, if they will prove 'em *Separatiſts*, Furthermore they muſt prove.

2. That this *people do* ordinarily Separate *themſelves from the external Communion of their Pariſh Church*. For ſeeing the Sin of Schiſm conſiſts in *cauſeleſs Separation*, there muſt be a *Separation*, or there can be no *cauſeleſs Separation*, (that is) there can be no

Schism, but how the Conformist can prove a Separation any otherwise than by insisting on the people's, not holding Communion in the *same manner*, or *same place* with the Church, is difficult to suppose. And if they take either of their ways without the Addition of some other Consideration, they must either make many of their own Meetings *Separate*, which are in places locally distant from the Parish Church, where their Modes of Administration are different, or clear many Dissenters from the Reproach of Separation, what do they think of such Meetings in which the Common Prayer is read, are they Separate and Schismatical? But after they have prov'd both these, they cannot prove *all Dissenters* Schismatical, unless they can also evince.

3. That the Separation is *Causeless* and *Sinful*, But how they can prove that those who, if they separate, do so on no other Account, than that they may *forsake* Sin is a point worthy of Consideration.

If there be any sinful Imposition made the term of Communion, 'tis sufficient to justifie the Separation of those, who withdraw themselves from the external Communion of that Church. If a Church that is sound in the Doctrine of Religion, though it detests an Idolatrous Worship, yet if it make the least Sin the Term of Communion, whereby the people cannnot have Communion with that Church but by a deliberate committing that Sin, Separation from the Communion of this Church is justifiable. For whatever some may suggest, we must not commit the least Sin that good may come thereof.

To insist then so much on the *Peace* and *Unity* of the Church, as if it were a Good for the Obtaining which we might venture on a little Sin, is a Notion of a very dangerous Tendency, giving too great Countenance to a Doctrine of the Papists, whereby they justifie all their Villanies. A *Little evil* (say they) may be done for the Obtaining a great Good, for instance. The Salvation of the many Souls in Three Kingdoms is a great, a very great Good, the Killing One, Two, or Three Hereticks in order thereunto, at most is but a little evil which may be done for so great a good. Moreover this justifies all their *Officious* Lying and Equivocating, they tell a Lye that some great good may come thereof. But this is so contrary to the pure Nature of a Holy God, and his Holy, Good, and Just Command, that whoever will indulge himself in a practical embraceing such a Notion, doth but prepare the greater Damnation for his own Soul.

God

God is a great God, and the leaſt Sin being an Offence to his Dread Majeſty, cannot knowingly with deliberation and allowance be committed, but the perſon that does it, expoſeth himſelf to Divine Indignation; who ever *breaketh the leaſt of theſe my Commands, ſays Chriſt.* Matth. 5. 19. is in danger of looſing Heaven, for, *though a man keep the whole Law,* and *yet offend* in *one point,* he is *guilty of all. James* 2. 10. We muſt not ſpeak nor act wickedly for God, he is not glorified by Mans lye, and therefore *Wo unto them that will do evil that good may come thereof. Rom.* 3. 8. If the leaſt ſin be made the *Term* of Communion, no Conſideration of *Peace* and *Unity,* or of *Obedience* to the Magiſtrate can excuſe thoſe from guilt, that will venture on that ſin. Whence 'tis evident,

That all thoſe who by the Reaſons inſiſted on in this Treatiſe are fully convinc'd, That *ſomewhat ſinful is impoſed as a Term of Communion with the Church of England,* they do but diſcharge their Duty, and keep a good Conſcience in ſeparating, and yet by ſeparation do not accuſe the Church, as if ſhe had been no true Church, or as if Salvation could not by others be had in it. A Church that is ſound in the Faith, that 'tis a true Church in a *Theological* Senſe, being lyable to Error, may, even while Sound in the great things of Religion, impoſe ſome *Error,* as a *Term* of Communion, from which thoſe, who are convinc'd of the Sin, muſt ſeparate. A ſound Church in the great things, may *err* in leſſer matters, and may Impoſe Aſſent and Conſent unto that *Error,* as a *Term* of Communion, with the which theſe Diſſenters durſt not comply, but ſeeing they cannot have Communion on eaſier Terms, muſt ſeparate.

There is a great Difference between the Errors or Corruptions of a Church which are made *Terms* of Communion, and thoſe which are *not.* 'Tis not to be queſtion'd, but that a man may joyn with a Church that is leſs pure than another, even with a Church that hath ſeveral Spots in it (or he muſt joyn with none) and may be under an Obligation of continuing with that Church, although he may go elſewhere and be better edifyed, otherwiſe there being *variety of Gifts,* thoſe who are more eminent than the reſt among the Miniſtery, muſt have moſt of the people round, when other honeſt, though not ſo able; Preachers have *few,* or *none.* However if they make the *leaſt Spot,* or *Impurity* a *Term of Communion,* he dares not comply. As long as he may

may continue Communion without being made a partaker of the impurities, (as in many instances he may) he must not separate, but when they impose their corruptions as Termes of Communion, so that he cannot have Communion but by complying with the corruption, he must not sin for the sake of Communion, nor on any other consideration whatsoever.

But seeing they cannot hold Communion with the Parish-Churches; The next great quærie is, *what they must do, whether live without some Ordinances all the dayes of their Life*, or *Assemble themselves together for Communion in all Ordinances, in such a way as they are fully convinc'd is agreable to the Sacred Scriptures.*

That they must not constantly neglect any Ordinance of God, nor the publick attendance on his worship, somewhere is so clearly reveal'd in the word of God, that whoever is not so far in love with *Quakerism*, as to neglect the Testimony of God's written Word, cannot but acknowledge it; That the Lord Jesus who has instituted a Ministry, and made it the peculiar work of some men in special to preach the Word, not only for *conversion of sinners*, but for the *edification of the converted*, for the help and benefit of whom there is instituted not the Ordinance of *Baptism* alone, but that of the *Lord's Supper*, which is design'd for the strength and encrease of Grace in Christians, I say this Lord Jesus, who hath so graciously instituted a Ministry and Ordinances, hath made it the duty of Christians to assemble themselves together, to the end they may be made partakers of the Blessings of his Institutions and Ordinances; And such is the Relation between Minister and People, that is, between a Gospel Minister, and an orderly Christian Assembly, that the one cannot be without the other, neither can the one ordinarily perform some Relational Duties, but in an Assembly with the other, and therefore must assemble themselves together, 'tis their duty.

I cannot at present enlarge on this head, and therefore as to this I can only add, that the sense of all Protestants generally is, that all Christians ought to assemble themselves together for publick worship; *Viz.* for Prayer, the Word and Sacraments, and that 'tis the duty of a Pastor to take heed to himself, and the Flock over which he is made over-seer, and that 'tis the peoples duty to attend *Ordinarily* on the Ministry of their own Pastor.

The great *difference* between the Church of *England* and Dissenters, is not so much about the peoples duty of assembling themselves

ſelves together for publique worſhip, as about the place where and the Miniſter with whom. The *Church of England* ſayes, it muſt be in the Pariſh Church with the Miniſter of the Pariſh, but the *Diſſenter* aſſerts, that every Chriſtian is inveſted with a right to chooſe his own Paſtor, and that therefore he muſt go where he finds the worſhip to be in a way moſt agreable to God's Holy word, but when he is once fix'd, he is under thoſe Obligations of Duty unto his Paſtor, that the Church of *England* do ſay, a Pariſhioner is unto the Miniſter of the Pariſh. But ſeeing on theſe things I cannot *now* enlarge, I will conclude with an humble and affectionate requeſt to all good Chriſtians, whether *Epiſcopal* or *Diſſenter*.

I beſeech you to conſider, that conſcience is a tender thing, its wounds unſupportable, frequently accompanied with ſuch horror as is very like unto the pains and torments of the damned; No man therefore muſt act contrary to the plain convictions thereof. What man ſoever does, what he is convinc'd in Conſcience is a ſin, does greatly diſhonour and provoke Almighty God. All care muſt be taken to obtain the knowledge of the truth, and gain a freedom from error, but there muſt not be an acting againſt the plain convictions of conſcience, though erroneous.

On this I inſiſt as a ſound part of the Proteſtant Doctrine, ſtrenuouſly defended againſt the many feeble aſſaults of the Papiſt, by ſeveral worthies of the Church of *England*; And really this is a Rule all good Chriſtians muſt walk by, in doing which, ſeeing there are almoſt as many *different perſwaſions* of conſcience about ſome leſſer things, as there are conſidering mindes, there will be as *many different practices* where there are different Sentiments about matters of practice, there the practice will be different, for which reaſon, the ſtrong muſt take heed that they deſpiſe not the weak, and the weak look to it that they judge not the ſtrong; For whether we conform, or conform not, if we do what we do conſcientiouſly to the Lord, we ſhall be accepted of him.

I verily believe that many do think themſelves bound in conſcience to conform, the which they would not do to gain a world, if they did think it a ſin, and 'tis as true, that many among the Diſſenters are as conſcientiouſly Non-conformiſts, and would really have conform'd, did they not think that ſo conforming they ſhould ſin againſt God. Both theſe muſt be tenderly regarded by ſuch as will walk by the Chriſtian Rule; A Non-conformiſts cenſuring

ſuring a conformiſt as one that acts againſt his conſcience is unchriſtian, and a Conformiſt's cenſuring all Diſſenters as Hypocrites, looking on their conſcience to be but fancy, their Religion to be faction, is no leſs unchriſtian than the former. But to be more particular, my humble deſire is,

1. That thoſe who are of the Communion of the Church of *England*, would continue it ſo long as they can with a ſafe conſcience. Let not every little diſſatisfaction with ſome men drive you off from thoſe wayes you have nothing, beſide the miſcarriage of ſome men of that profeſſion, to object againſt, 'tis true, your duty is to mind the glory of God in the edification of your own Soul, and if your Pariſh Miniſter be one whoſe incapacity for the Miniſterial work is ſuch, as not to anſwer the end of the Miniſtry, you muſt look out for a better, and be where you may have more than the ſhadow of a Miniſter, even one who is competently qualified for the workes; But do this in a way as little offenſive to the Church of *England*, as your conſcience will permit. Why will you ſeparate from that Communion, where you may be without ſin, eſpecially ſeeing by doing ſo you do what you cannot juſtifie? But if you cannot continue your Communion without complying with ſin, you muſt rather withdraw than ſin.

2. That ſuch as are not actually of any Communion, (*i. e.*) neither joyn'd with the Church of *England*, nor with the Diſſenter, of which ſort there are many, eſpecially among the younger people, would remember that they have, *as Chriſtians*, a *right to chooſe their own Paſtor*, in the exerciſe of which right, 'tis their duty to have a ſpecial regard to the Glory of God, the good of their own Soul, and the peace of the Church, and therefore if you may have all theſe ends anſwer'd by joyning your ſelves to the Church of *England*, and you can with a ſafe Conſcience do it, you do well in joyning with that Church, but if you can't with a ſafe Conſcience joyn with the Church of *England*, but can with the Non-conformiſts, you muſt apply your ſelves to thoſe of the Non-conformiſts who do in your judgments keep moſt exactly to the rule of the Goſpel. You muſt regard God's Glory as your ultimate end, the Salvation of your Soul as an end ſubordinate, and God's word as your Rule, by which in purſuance of theſe great ends, you muſt walk. Study therefore ſeriouſly the *Rule*, and be ſure you do not knowingly and with deliberation deviate there from.

3. My

3. My third requeſt is to ſuch as are joyn'd with the *Non-Conformiſts*, that you Cenſure not thoſe who continue their Communion with the Church of *England*, Are you Conſcientious in your way, So ought you to eſteem them to be in their way? Would not you have them conſider you as Hypocrites, or fanciful Humouriſts, neither do you judge them to be ſuch, what, though thoſe Reaſons I have Collected out of the Writings of the Old Nonconformiſts, may faſten powerful Convictions on your Conſcience, yet they may not be of any ſuch weight in the eſteem of others. Tho' I have produc'd them to the end the Conformiſt may be mov'd to look on you as conſcientious perſons, yet do you not abuſe it, as if all Conformiſts were as much Convinc'd by 'em as you your ſelves are, and therefore muſt be eſteem'd to act contrary to their Conſciences in conforming. Take heed of ſuch cenſuring.

Finally my humble deſire is, That ſuch as are of the conforming Clergie would conſider, that the above mention'd Arguments may be (as indeed with many they are) of great Force, and that although the Conformiſt may be able eaſily to anſwer 'em; Yet Thouſands among the Diſſenters can not ſhake off the Convictions they receive from ſuch Arguments. Oh then be not too ſevere in your cenſure! But conſider that theſe Diſſenters cannot conform but by wounding their Conſciences, be therefore very tender how you impoſe on 'em, but do your utmoſt both for a *Comprehenſion*, and *Indulgence* of thoſe ſound Proteſtants, who walk conſcientiouſly.

FINIS.

The LETTERS.

BY an impartial perusal of these following *Letters*, the *Reader* may easily perceive the *differenee* there was between some *great States* men in *Queen Elizabeth's* time, and some of the *Clergy*, and that when the *Clergy* were for a severe persecuting Protestant Dissenters, the *Councill*, and in special the Lord *Burleigh*, that wonder of his age (though a Son of the Church of *England*) endeavour'd the relief of the *Non-conformists*.

These *Letters* were first taken from *Arch-Bishop Whitgift's* own Copy, as may appear from the Title prefix'd to the Letter, thus, *My Lord Treasurer's Letter unto me*, and *my answer to the Lord Treasurer*. There are some great persons among the Clergy, who have seen 'em in Manuscript.

Numb. 1.

THere is a Letter written to the Bishop for the execution of her Majesties Proclamation for the Uniformity set forth in the book, and other injunctions, pen'd (as is suppos'd) by Sir Thomas Smith; *The which I'll not fully transcribe. There is one clause only that is for my purpose, which is concerning the meetings of the Clergy, which were first ordained to keep all Churches in the Dioceſs, in an Uniform and Godly Order, which* now is commonly said (*the* more is the pity) to be only used of you [i. e. *the Bishop and his Clergy,*] and your Officers to get money, *or* for some other purposes; *This passage shewes the corruption of the Clergy.*

Numb. 2.

A Letter written by the *Lord Treasurer Cecil* to *Arch-bishop Whitgift*, in answer to one received from the *Arch-bishop*.

MAY it please your Grace; I perceive that the Bishop of Rochester *through your perswasion is contented to be removed to* Chichester, *whereof I am glad, whereby the* Dean of Westminster *may be plac'd, as your* Grace *may think fit, and I do desire her Majesty will new place all the Bishops in the void room, whereof I am very mindfull and desirous for the benefit of the Church*, wishing that the Church

may take that good thereby, *that* it hath need of, *for ſurely* your Grace muſt pardon me, I rather wiſh it, than look, *or* much hope for *it*; *I ſee ſuch* Worldlyneſs *in* many that were otherwiſe affected before they came to Cathedral Churches, *that I* fear the places alter the men, *but herein I condemn not all*: *but* few *there be that do better*, *being* Biſhops (*in the void roomes whereof I am very mindfull*,) *than being* Preachers they did; *I am bold thus to utter my mind of Biſhops to an Arch biſhop*, *but I clear my ſelf*, *I mean nothing in any conceit to your* Grace, *for though of late I* have varied in my poor opinion, *in that by* your order, poor ſimple men *have rather been* ſought for by inquiſition to be found Offenders, *than upon* their facts condemned, *yet ſurely I do not for all this differ from your Grace in Amity and Love*, *but I do reverence your Learning and Integrity*, *and wiſh that the* Spirit of gentleneſs *may win*, *rather than* ſeverity; *But therefore enough of the miſbehaviour of* Browning, *towards the* Maſter of Trinity Colledg; *I am ſorry to hear as I do*, *eſteeming him meeter for* Bethlehem *than for that Colledg*. *The Queen's Majeſty asked me*, *what I thought of* Travers *to be the Miniſter of the* Temple, *whereunto I anſwered*, *that at the requeſt of* Dr. Alney *in his ſickneſs*, *and of a number of honeſt Gentlemen of the* Temple, *I had yeilded my Allowance of him to that place*, *ſo as he will ſhew himſelf* Conformable *to the* order of the Church, *whereunto I was inform'd*, *that he would ſo be*; *But* her Majeſty *told me that your* Grace *did not ſo allow of him*, *which I ſaid might be for ſomething ſuppos'd to be written by him*, *Tituled*, de Diſciplina Eccleſiaſtica, *whereupon her* Majeſty *commanded me to write to your* Grace, *to know your opinion*, *which I pray your Grace to ſignifie unto her*, *as God ſhall move ye*, *ſurely it were great pity*, *that any impediment ſhould be occaſion to the contrary*, *for he is well learn'd*, *very honeſt*, *and well lov'd*, *and allow'd of the generality of that houſe*. *Mr.* Bond *told me*, *that your* Grace *liked well of him*, *and ſo do I alſo*, *as of one well learn'd*, *and honeſt*, *but* (*as I told him*) *if he came not to the place with ſome applauſe of the Company*, *he ſhall be weary thereof*, *and I commended him to her Majeſty*, *if* Travers *ſhould not*, *but her Majeſty thinketh him not fit for that place*, *becauſe of his infirmity*. *Thus I end*, *wiſhing your* Grace *Aſſiſtance of God's Spirit to govern your charge unblameably*

From the Court at *Oatlands*,

Sept. 17. 1584.

Your Graces to command
William Burleigh.

Numb. 3.

A part of a Letter ſent unto the *Arch-biſhop* of *Canterbury*, and *Biſhop of London*, from her Majeſties *Councill* about *September* 20. 1584.

After our hearty commendations to both your Lordſhips, although we have heard of late times ſundry complaints out of divers countries of this Realm, of ſome proceedings againſt a great number of Eccleſiaſtical Perſons, ſome Parſons of Churches, ſome Vicars, ſome Curates, but all Preachers, *whereby ſome were deprived of their livings, ſome ſuſpended from their Miniſtry, and preaching, yet we have forborn to enter into any particular examination of ſuch complaints, thinking, that howſoever inferior Officers, as* Chancellors, Commiſſaries, Arch-Deacons, *and ſuch like, whoſe Offices are of* more value *and* profit by ſuch kind of proceedings, *might in ſuch ſort proceed againſt the Miniſters of the Church, yet your Lordſhip the* Arch-Biſhop *of that Province of* Canterbury, *have beſide your general authority, ſome particular intereſt in the preſent juriſdiction of ſundry* Biſhopricks *vacant, and you alſo the Biſhop of* London, *both for your own authority in your Dioceſs, and as head Commiſſioner Eccleſiaſtical would have a Paſtoral regard over the particular Officers, to* ſtay, *and* temperate them in their haſty proceedings *againſt the* Miniſters, *and eſpecially againſt ſuch as do* earneſtly profeſs, *and* inſtruct the people *againſt the dangerous Sects of* Papiſtry; *but yet of late, hearing of the* lamentable eſtate of the Church *in the County of* Eſſex, *that is, of a great number of zealous and learned Preachers, they are ſuſpended from their cures, the vacancy of the place for the moſt part without any Miniſtry or Preaching, Prayers and Sacraments, and in ſome places of certain appointed to thoſe void roomes, being perſons neither of learning, nor of good names, and in other places of that* County, *a great number of perſons occupying the cures, being notoriouſly* unfit, *moſt for lack of learning, many charg'd or chargable with great and enormions faults, as* drunkenneſs, filthineſs of Life, Gameſters at Cardes, hunting of Alehouſes, *and ſuch like, againſt whom we hear not* of any proceedings, *but that they are* quietly ſuffered to the ſlander of the Church, *to the offence of good people, yea to the famiſhing of them for lack of good teaching, and thereby dangerous*

to the ſubverting of many weaklins from their duties to God, *and the* Queens Majeſty, *by* ſecret Jeſuites, *and* counterfeit Papiſts, *and having thus in a general ſort heard out of many partes of the like of this lamentable Eſtate of the Church, yet to the intent, we ſhould not be deceived in the generality of the reports we ſought to be informed*, &c.

Numb. 4.

A Letter from the *Lord Treaſurer* to the *Arch-biſhop*. July 5. 1584.

IT *may pleaſe your* Grace, *I am ſorry to trouble you ſo often as I do, but I am more troubled my ſelf, not only with many private Petitions of ſundry Miniſters, recommended for perſons of* credit, *for* peaceable perſons *in their Miniſtry, and yet by complaints to your* Grace, *and other your Collegues in commiſſion*, greatly troubled, *but alſo I am daily now charged by* Councellors *and* publique perſons *to neglect my duty in* not ſtaying theſe your Graces *proceedings, ſo* vehement, *and ſo general againſt* Miniſters *and* Preachers, *as the* Papiſts thereby are greatly encouraged, *all* evil diſpoſed perſons *and* ſubjects animated, *and* thereby the Queen's Majeſties ſafety endangered; *with theſe kinds of Arguments I am daily aſſailed, againſt which I anſwer, that I think your* Grace *doth nothing, but being duely examined, tendeth to the maintenance of the Religion now Eſtabliſhed, and to avoid* Schiſm *in* the Church, *I alſo have for example ſhewd your papers ſent to me, how fully the Church is furniſh'd with Preachers, and how* ſmall a number *there are that do contend for their* ſingularity, *but theſe occaſions do not ſatisfie all perſons, neither do I ſeek to ſatisfie all perſons, but with* Reaſon *and* Truth. *But now my* good Lord, *by chance I have come to the ſight of an* Inſtrument *of* 24 Articles *of great* length *and* curioſity, *formed in a* Romiſh Stile, *to examine all manner of Miniſters in this time without* diſtinction of perſons, *which Articles are Entituled* apud Lambeth, May 1584 *to be executed* ex officio mero, *&c. and upon this occaſion I have ſeen them. I did recommend unto your Graces favour* two Miniſters *Curates of* Cambridge-ſhire *to be favourably heard, and your* Grace *wrote to me, that they were* contentious, ſeditious, *and* perſons vagrant, *to maintain this controverſie, wherewith I* charg'd them ſharply, *and they both deny'd theſe charges, and requir'd to be* tryed, *and ſo to receive puniſhment, I anſwered, that your* Grace *would ſo charge them, and then I ſhould ſee afterwards, what they ſhould deſerve, and adviſ'd them to reſort*

to

to your Grace, *comforting them that they ſhould find favourable proceedings, and ſo I hoped upon my former commendations the rather. What may be ſaid to them I know not, nor whether they have been ſo faulty as your Grace have been inform'd, neither do I mean to treat for to favour ſuch men, for pardon, I may ſpeak upon their amendment; but now they coming to me, I asked how your* Grace *proceeded with them, they ſay, they are commanded to be examined by the* Regiſter *of* London, *and I asked them whereof, they ſaid of a great* number of Articles, *but they could have no copies of them, I anſwer'd, that they might anſwer to the truth, they ſaid, that they were ſo many in number, and ſo diverſe, that they were afraid to anſwer to them, for fear of captious interpretation, upon this I ſent for the* Regiſter, *who brought me the* Articles, *which I have read, and find ſo* curiouſly penn'd, *ſo* full *of* branches *and* circumſtances, *and I think, the* Inquiſitors of *Spain* uſe not ſo many queſtions *to* comprehend, *and* to trap their preyes. *I know your* Canoniſts, *can defend theſe with all their particles, but ſurely under your* Graces correction, *this* Juridical *and* Canonical ſifting of poor Miniſters is not to edifie *and* reform, *and in charity I think they ought not to anſwer to all theſe nice points, except they were very notorious Offenders in* Papiſtry *or* Hereſie. *Now good my* Lord, *bear with my ſcribling, I* write with the Teſtimony of a good Conſcience; *I deſire the peace of the Church, I deſire concord and unity in the exerciſe of our Religion, I fear no ſenſual wilfull recuſant, but I conclude that according to my ſimple judgment,* this kind of proceeding is too much ſavouring *the Romiſh Inquiſition, and* is rather a device to ſeek for Offenders, than to reform any; *This was not that charitable inſtruction that I thought was intended. If theſe poor Miniſters ſhould in ſome few points have any ſcrupulous conceptions meet to be removed, this is not a* charitable way *to ſend them to anſwer to your common Regiſter upon ſo many Articles at one inſtant, without commodity of inſtruction by your* Regiſter, *whoſe office is only to receive their anſwers, by which the parties are firſt ſubject to condemnation, before they be taught their errors; It may be that I ſay that* Canoniſts *may maintain this proceeding by Rules of their Lawes, but though* omnia licent, omnia non expediunt. *I pray your* Grace *bear this (one, perchance a fault)* that I have willed them *not* to anſwer theſe Articles, except their Conſciences may ſuffer them. *And yet I have ſharply admoniſhed them, that if they be diſturbers in their Churches, they muſt be corrected, and yet upon*

your

your Graces *answer to me*, ne sutor ultra crepidam, *neither will I put* falcem in alterius messem. *My paper teaches me to make an end.*

Postscript. *Your Grace must pardon my hasty scribling, for I have done this* raptim, *and without correction.*

Your Graces at command

William Burleigh.

Numb. 5.

The *Treasurer's reply* to an answer of the *Arch-bishop's* unto the former Letter. *July* 17. 1584.

I *Have received your Graces loving Letter, answering Speeches (as I think) delivered by your Chaplain* Dr. Cosins, *and I perceive you are* sharply mov'd *to blame me, and clear your self, I know I have many faults, but I hope I have not given such cause of offence, as your Letter expresseth, I deny nothing that your Grace thinketh meet to proceed in with these whom you call factious, and therefore there is no controversie betwixt you and me expressed in your Letter. The* controversie is past'd in your Grace's Letter in silence, *and so I do rest satisfied, your Grace promised me to deal (I say,) duly with such as violate order, and to charge them therewith, which I allow well thereof*; But your *Grace* not charging men with such faults, seeketh by examination to urge them to accuse themselves, *and then I think* you'l punish them. *I think your Graces proceedings is, (I will not say* rigorous *nor* captious*) but I think it is* scarce charitable. *I have no leisure to write more, and therefore I will end, for* writing will but encrease offence, *and I mean not to offend your Grace. I am content that your* Grace, *and my* Lord of London *where I hear* Brown *is, use him as your Wisdomes shall think meet. If I had known his faults, I might be blam'd for writeing for him, but* when by examination only it is to sift him with 24 Articles I have cause to pity the poor man.

Your Graces as Friendly as any,

William Burleigh.

Numb. 6.

The *Arch-Bishop's* Answer to the *Lord Treasurer.*

M*Y singular* good Lord; *God knoweth how desirous I have been from time to time to satisfie your* Lordship *in all things, and to have my doings approved to you, for which cause, since my coming to this place, I have done nothing of importance without your*

advice

advice, I have risen early, and sat up late, to write unto you such objections and answers as on either side were used, I have not done the like to any man, and shall I now say that I have lost my labour, or shall my just dealing with two of the most disorder'd Ministers in a whole Diocess (*the obstinacy and contempt of whom, especially of one of them your self would not bear in any subjected to your Authority*) *cause you* so to *think and speak of my doings, yea and of my self, no man living should have made me beleive it.* Solomon *saith,* an old friend is better than a new, *and I trust your* Lordship *will not so lightly cast off your old friend, for any of those* new fangled factious Sectaries, *whose fruits are to make divisions, wheresoever they come, and to separate old and assured friends.* Your Lordship *seemeth to charge me with* breach of promise, *touching my manner of proceeding, whereof I am no way guilty, but I have alter'd my first course of depriving them for not subscribing, only justifiable by law and common practice, both in the time of* King Edward, *and from the beginning of her* Majesties *Reign.* Your Lordship *also objecteth that I took this course for the better maintenance of my* book, *&c. mine enemies said so indeed, but I trust my friends have a better opinion in me; Why should I seek for any confirmation of my book after years, or what should I get thereby more than already? And yet if* subscription *may confirm it, it is confirm'd long ago, by the subscription of all the Clergy almost in* England *before my time, even of* Branie *also who seemeth now to be so wilful. Mine enemies and tongues of this slanderous and uncharitable Sect report, that I am revolted, become* a Papist, *and I know not what; But it proceedeth from their lewdness, not from any desert of mine, and I disdain to answer to such notorious untruths, which the best of them dare not avouch to my face. Your* Lordship *seemeth further to burden me with* wilfulness, *I am sure, that you are not so perswaded of me, I will appeal to your own Conscience,* there is difference between wilfulness *and* constancy, *I have taken upon me the defence of the Religion, and Rights of this Church of England, to appease the Sects of Schismes therein, to reduce all the Ministers thereof to Uniformity and due obedience,* herein I intend to be constant, *and not to waver with every wind, the which also my place, my person, my duty, the law, her Majesty, and the goodness of the cause doth require of me, and wherein your* Lordship *and others all things considered, ought in duty to assist and countenance me. It is strange that a man in my place dealing with so good warranties as I do, should be so encounter'd, and for not yielding should be accounted* wilful, *but I must be contented,* vincit, qui patitur.

titur, *and if my friends herein forsake me, I trust God will not, neither* law, *her Majesty, who hath laid the charge on me, and are able to protect me; But of all other things it most greiveth me, that your* Lordship *should say, that the* two Ministers *fare the worse because your* Lordship *sent them; Hath your* Lordship *ever had any cause so to think of me, it is needless for me to protest my heart and affections towards you above all other men, the world knoweth it, and I am assured that your* Lordship *nothing doubteth thereof, I have rather cause to complain to your Lordship of your self, that upon so small occasion, and in the behalf of two such, you will so hardly conceive of me, yea and as it were* countenance persons, *so* meanly qualified in so evil a cause against me your Lordship's so long tryed friend, *and their ordinary, that hath not so been in times past, now it should least of all be, I may not suffer the notorious contempt of any of them, especially unless I will become* Æsop's block, *well, because I would be loath to omit any thing whereby your Lordship might be satisfied, I have sent unto you certain reasons to justifie the manner of my proceeding which I marvel should be so much* misliked *in this cause, having been so long practis'd in the like, yea in the same, and never before this time found fault with, truly my Lord, I must proceed this way, or not at all, the reasons I have set down in this paper, and I heartily pray your Lordship not to be carryed away either from the cause, or from my self upon unjust surmises or clamours, least you be some occasion of that confusion, which hereafter you would be sorry for: For mine own part, I desire no farther defence in these occasions of your* Lordship, *nor any other than justice and law will yield unto me. In my private affairs I know I stand in need of friends, especially of your* Lordship, *of whom I have made alwayes an assured account, but in these publick actions I see no cause why I should seek for friends, seeing they to whom the care of the common weal is committed, ought out of duty therein to joyn with me, to conclude, I am your Lordships assured, neither will I ever be perswaded, but that you bear an hearty good will towards me.*

So far *Whitgift*. If Dr. *Burnet* would undertake the carrying on the *History of Ecclesiastical Affairs* all the time *Q. Eliz.* liv'd, and in order thereunto, might he be so happy as to obtain a sight of all those great things were then on the stage, the world would see how little they are owing unto *Heylin* for his History, and also understand how unjustly the Old Protestants call'd *Puritanes*, have been represented as factious. *&c.*

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